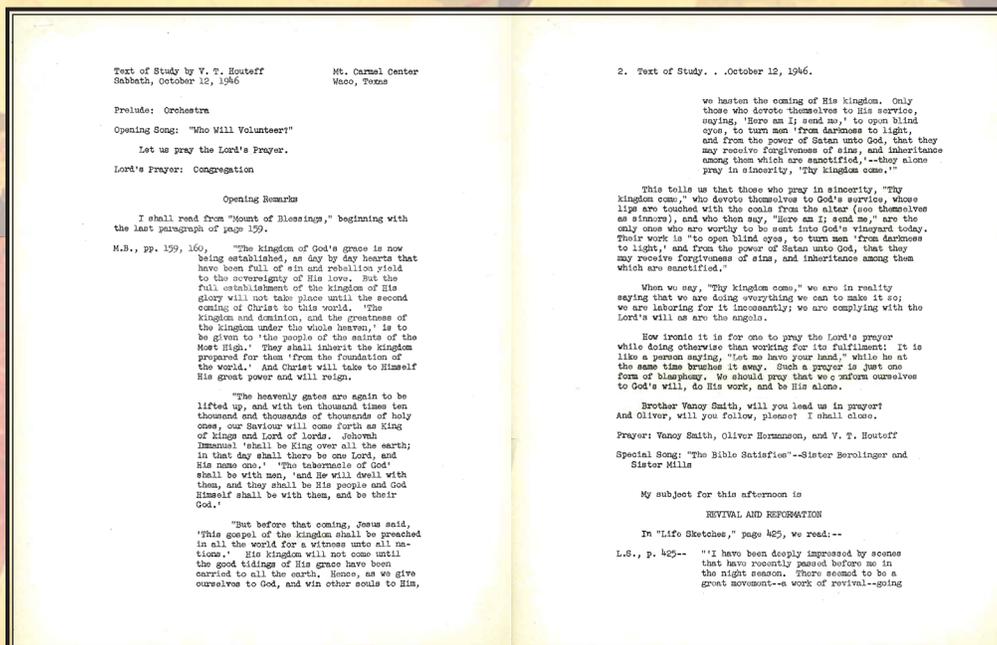


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"hear ye the *Rod*, and who hath appointed it."—Micah 6:9

Disclaimer:

Praises be unto the Lord for the opportunity to share with all Davidia another treasure from the original work at old Mt. Carmel Center; scans of the *letter size* editions of the Timely Greetings, Vol. 1, Nos. 1-21, 24 that were sent out to members of Mt. Carmel Center during the years that they were first recorded in 1946-47. Shortly afterwards they were re-typeset and further edited into the pocket size (4.75 x 6.25 in.) tract format, for the purpose to send as the leaves of autumn to the brethren in Laodicea. Fittingly these tracts were adorned with the infamous falling leaves gracing the front cover. Some of the preliminary material to the original service, i.e. song service, prayer invitation, and prayer thought were edited out or condensed. It is now enjoyable to gain a better feeling for the original presentation with the inclusion of this introductory material. The original documents were kindly shared by Sis. Bonnie Smith who aquired them from Bro. Harry Warden, one of the pioneer Davidian ministers. May these precious documents render the richest blessings for all the saints.—The Publishers

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Timely Greetings Vol. 1 No. 1

Study by V. T. Houteff
Sabbath, August 3, 1946

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Mt. Carmel Chapel
Mt. Carmel Center
Waco, Texas

My subject for this afternoon is

The Way Back to Eden.

We shall now read from

Gen. 3:17,

"And unto Adam He said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life."

What did the Lord say to Adam after he fell into sin?-- "Because thou hast hearkened unto the voice of thy wife, (did what you ought not), and hast eaten of the fruit of which I forbid you eating, for this cause, cursed is the ground, (not against you, but for your sake)."

As Truth is the opposite of Error, had Error spoken, it would have said, "Blessed is the ground for thy sake." And instead of saying, "In sorrow shalt thou eat all the days of thy life," Error would have said, "In pleasure shalt thou eat of it all the days of thy life." In other words, while God pronounces a curse, Satan pronounces a blessing. Being tuned to Satan's speech, the world expects to live in pleasure all its days; nevertheless, it is having plenty of sorrow. Plenty of it.

Verse 18,

"Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field."

The Devil would have it said, "Roses and flowers shall it bring unto thee." And instead of commanding, "Thou shalt eat the herbs of the field," he would have said, "Thou shalt eat of everything you find in the field." He does not say so in a book, but he does say it in the hearts of all living, and they zealously obey his voice.

Verse 19,

"In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out

2. The Way Back to Eden. . . August 3, 1946.

of it wast thou taken
for dust thou art, and unto
dust shalt thou return."

What?--In the sweat of thy face shalt thou eat thy bread all the days of thy life; that is, for your own sake you are now to have hardship in making a living, and you might just as well reconcile yourself to it. These words imply, that this was not man's lot before he sinned, but that it became his lot as soon as he was taken out of the Garden, as soon as he earned it. But you say: "Why did God purpose it that all of us should go through hardship and sorrow before we are taken back into Eden? If He is to take us back, why did He not do it in the beginning, in Adam's days?--The answer to these questions is found in

Luke 15:11 and 12, "And He said, A certain man had two sons: And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living."

Let us comment a little on this story. There were two sons in the family. The older one chose to stay home, but the younger one chose to go away. What happened?--shortly afterwards, he wasted all his substance in riotous living. I am sure that the father knew that his son was headed for waste and hardship. The fact that on the boy's return, the father met him while yet a long way off, and made a banquet for him, even after he had wasted his father's substance and disgraced his own and his father's name, is evidence enough that the father loved the boy supremely. The boy was allowed to leave home only because nothing but experience could ever demonstrate to him his folly and the father's love for him. What forced the boy to dislike home?--Was it not his desire to live riotously? No boy or girl leaves home but for freedom to do at will what the carnal heart is longing to do.

Riotous living, yes, there may be lots of fun in it. If that boy were living in our day, what do you suppose he would do to start out on the highway of fun, to have a good time?--The first thing, for sure, would be to buy, if possible, an automobile, fine clothes, a diamond ring, a pin, and a wrist watch. He would not neglect to put a flower in his lapel, and a silk handkerchief in his pocket. There may be nothing wrong in having some of these things, but it certainly is not commendable to put on oneself everything that can be put on. It is superfluous to deck oneself in peacock fashion.

And whom would he take for rides?--The ladies, of course. And where would they go?--Not where the preachers go, and not to church, either.

3. The Way Back to Eden. . . August 3, 1946.

Verse 14, "And when he had spent all,
there arose a mighty famine
in that land; and he began
to be in want."

If you spend all, you, too, will have famine.

I suppose, though, that Providence brought the famine in order to bring the boy to himself. No, no boy and no girl leaves home when he is himself; neither does he return home understandingly before he comes to himself. He learns his lesson, but at what a cost! Yes, at what a cost!

Verses 15 and 16, "And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

He got a job all right, but it did not "fill the bill," for he was still wanting. Then he began to reason with himself: "How many servants are in my father's house, and why should I perish with hunger?" He finally discovered that he had played the fool, and so he began to reason with himself about going back home. But what is he to say when he gets there? Having come to himself, he of course must say the right thing, the thing that would commend him to Heaven as well as to his father.

Verses 17 to 19, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants."

What a precious lesson! But at what a great cost!

There are many, young and old alike, who learn great lessons, but they often pay a tremendous price. Had that boy taken his father's counsel in the first place, he would not have had to eat that "humble pie." Oh, what a pie! And what a lesson, too, not only for the young, but for the old also. There are thousands who are ever listening to that old deceitful "hum bug." Why are they easily carried away with his allurements?--Only because of his attractive bate that appeals to man's selfish nature.

4. The Way Back to Eden. . . August 3, 1946.

The prodigal's humiliation awaits all the young who do not accept the counsel of the old, and ~~for~~ all the old who do not honestly accept the counsel of the Lord. This is one of the laws of God which no one has ever been able to dodge.

The prodigal's experience has now answered the questions: Why did not God take Adam back? Why did He move him out of the Garden to begin with? Why did God not forgive him shortly after his fall, since He has to forgive him some day, and take him back to Eden anyway? Why could not all mankind have been thus saved from going through misery and death?

Had God let Adam and Eve remain in the Garden after they sinned, and before they saw their folly by hard experience as did the prodigal, and had God let them partake of the tree of life, He would have perpetuated their lives in their sinful state. What a terrible thing that would have been: sinners having to live for ever and ever!

If the Lord could not forgive Adam and Eve, and let them continue to live in the Garden then, did He have to curse the ground and cause them to earn their bread with the sweat of their brow? And did He have to make them eat their bread in sorrow, too? And why let us go on and on in sorrow for 6,000 years?

The answer to these questions is this: All who are ever to enter the Kingdom, get back into Eden, must come to themselves as did the prodigal: through hunger and hardship; and must come to realize that everything away from the Garden is nothing more than swine's husks.

Because many people by nature dislike work, the thorns and thistles compel them to work hard for their living. If we leave the obnoxious weeds in the ground, and spend our time having fun, they will choke out the crops, and we, too, will have a famine. Thus, no work, no eat. Yes, we can have fun, riotous living, by the sweat on the brows of others; nevertheless, in due time we shall pay the price for all our fun. God Who knows what is best for us made it so that we must make our living the hard way; work for a living all day long, with but little rest. To those who come to themselves, however, work is pleasure. They get all the fun they want while working, doing something that is worth doing and having. Only fools hate work.

Before the modern machinery was invented, farmers were not troubled with pestilence as they are now, and just as the machinery increased and improved, so the bugs did, too. Why!--To still keep us working and thus out of mischief.

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Some years ago, the time I came to the United States, I saw machinery of all sorts, machinery that did a great amount of work in a short time. Such we did not have in the Old Country. But along with these conveniences, what else did I see?--I saw thistles and thorns multiplied a thousand fold, and pestilences of all kinds devouring the crops. These, too, have been on the increase ever since.

In the Old Country we never sprayed anything. Why?--Because they had it hard enough as it was working without machinery; and if they had had to fight pestilence besides, and nothing with which to fight either, then of course, they could have raised nothing. In other words, when the machinery makes us free of work, God sends the bugs to put us back to work.

When the Lord commanded that we should with sweat earn our living, He knew that most men would not if they did not have to. And He also knew that if we did not have much to do, we would get into mischief--into riotous living, and consequently never come to ourselves, and never go back to Eden. He therefore cursed the ground for our good.

Moreover, to the woman who sits down, doing but little to keep up her home, God brings into her house the bed bugs and the roaches, the mice and the rats, the flies and the ants. Yes, the mosquitoes, too. These will put her working inside and out if anything will. If it were not for the pests, what would man be! Even though these pests come to urge some people to get up, start moving, and clean up, yet, considering that they are human beings, they are almost as bad as pigs.

So, you see, God has made all these things for a good purpose. But why should we wait until God sends His great army of pests? Why not take His counsel, keep busy, and do what we can to make others happy, to make the world better than it is, to make it know that we are in it to do it good, not to be a burden upon it?

If we make God's business our business, His Kingdom our home, then all the other things we are striving for and worrying about will be supplied to us in great abundance. Hence, we should be no longer only Christians outwardly and Gentiles at heart, but rather, we should be without "guile in our mouths" and with "palms in our hands."

Why did mankind have to wait 6,000 years before returning to Eden?--Because it takes that long to get a large enough number of prodigals, prodigals who come to themselves, who realize that it is better to be a door keeper at home than to be sunk in fun

6. The Way Back to Eden. . . August 3, 1946.

away from home. God is not going to take any of us back into Eden in the state of mind we were born with. No, no more than He took Adam back into Eden in his fallen state.

Now we see why it is easier for a camel to go through the needle's eye than it is for a rich man to get into the Kingdom. Only the prodigals, those who, through experience, realize that this world is not their Father's house; only those who start back home with the same kind of mind and with the same kind of confession as that of the prodigal, are to make up the Kingdom.

Moreover, when the children of Israel went into the land of Egypt, they had fine living in Goshen. They lived like kings, much better than the best of the Egyptians. When the time neared for their deliverance, though, God knew that if they continued to live like kings, that if everything had continued to be as easy for them as while Joseph was alive, they never, never would have made up their minds to go back to the promised land; but trying, Providential circumstances caused them to cry day and night for deliverance. Then they were ready to go. To make sure, though, that they all would leave Egypt, the Lord permitted the Egyptian taskmasters to lash their backs and to make their labor extra hard while Moses was in the land. So, the love of the world must be beaten out of us, too, if we are ever to start out for the Kingdom.

Now if you boys and girls want to have riotous living, you can have it; there is more to be had today than there was to be had in the days of the prodigal. But remember that if you ever get into the Kingdom you must pay the same price he paid. There is to be no free ticket for any, old or young.

Eccles. 4:5, "The fool foldeth his hands together, and eateth his own flesh."

The fool folds his hands together; he despises work. He eats his own flesh:--He will even stay hungry rather than to work, causing his stomach to draw on his reserved fat, and thus he becomes thinner and thinner. Who wants to be a fool?

7:2 to 4, "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart."

7. The Way Back to Eden. . . August 3, 1946.

The house of feasting brings the end of all men, all who live for fun, for riotous living.

"The living will lay it to his heart." Those who do not lay it to heart are already dead, and need to be revived.

Verse 3, "Sorrow is better than laughter: for by the sadness of the countenance the heart is made better."

If you want to have "lots of fun," then your heart will some day be made sad, but if your heart is sad, you will be made glad. Only a fool chooses to be in a house of mirth. I would rather be in the house of mourning, "suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

There were two men who went into partnership after the Lord asked them to move into another land, far away from their homeland. There they became rich. In fact, they got so rich that they had to separate into two companies.

The one who chose to live in the hills, who chose to make his living the hard way, proved to be the wiser, but the one who chose to live in the plains, where he could make an easy living, proved to be very foolish. He was the younger, too, you know. He pitched his tent toward Sodom, and the longer he looked at the city, the closer he came to it. He finally decided to move his tent right into it where he could see it all with ease.

He became a great man in Sodom, too, the mayor of the city, and thus he sat at the gate of Sodom. Yes, Lot and his family had wonderful, riotous living with the Sodomites. But the fun did not last forever. Overnight Lot lost everything he ever possessed, and he came out the poorest of the poor. Yes, Lot paid high for his fun. If you want to pay such a price for your fun, you may do likewise.

The man from whose writings we are now reading was, you know, and still is, the wisest man the world has ever had. What did he say the fool does?--He goes into the house of mirth. Do you want to profit by the experience of others? Do you want to take the wise man's counsel? If you do, then wisdom rests with you.

8. The Way Back to Eden. . . August 3, 1946.

10:18, "By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through."

The slothful man's house decays. His house rots before he has it finished, or before he has it repaired; he is late in everything; yes, a bad habit for one to get into. When you drive out into the country along the roadside you will notice that the houses which are badly run down and unkempt, are the houses of those whom you see on the porches rocking away time when they should be working. But around the houses that are well cared for, you will not see anyone sitting down. If you see people at all, you will see them doing something. What are you doing?

Let us again turn to the third chapter of Ecclesiastes.

3:17, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work."

God is going to judge the wicked and the righteous, because there is a time for every purpose and every work. Everyone is to give an account for his time as well as for his deeds.

8:6, "Because to every purpose there is time and judgment, therefore the misery of man is great upon him."

Because there is a time for every purpose and every work, there is therefore to be a time of judgment for both the wicked and the righteous. And because there is a time and season for every purpose, if not heeded to, the misery of man is increased. But to avoid them, we must do everything on time, lest our miseries increase.

Prov. 6:6 to 8, "Go to the ant, thou sluggard; consider her ways, and be wise."

The man, the student, and the little ant, the teacher!
What a humiliating statement against the idler!

9. The Way Back to Eden. . . August 3, 1946.

Verses 7 and 8,

"Which having no guide,
overseer, or ruler provideth
her meat in the summer,
and gathereth her food
in the harvest."

The ant knows what to do and when to do it. She never fails to make a living. Were you to go down into her house, you would find provisions for more than the season requires. She knows when harvest comes. If a man fails to take notice of the time and of the season, then his miseries, as the miseries of any, shall increase.

Had this counsel come from men, we would perhaps not need it; but it came from God, from Him Who has control of everything. He knows your life from the time you were born to the time you will die. He knows what kind of life you are to go through. You may have to go the prodigal's way, but it would be better if you did not. The best for you is to go the Father's way.

The young people know what you adults are doing. They know how much you think about God and His Kingdom. They know how much you think of this place and of His work. Since they know all that, and much more, then it is time for all of us to know that we cannot lead the children closer to our objectives than we ourselves are; we cannot inspire in them faith and zeal in anything while we ourselves do not have it.

My time is gone, and I must now close. I do hope, though, that those who are headed for the prodigal's way, may come to themselves before the miserable experience comes to them. Though I now part from you, may this lesson ever stay with you.

APPENDIX TO THE STUDY: "THE WAY BACK TO EDEN"

Those who lay the cause of fatigue to hard steady work, are not in disagreement with men, but with the One Who created them, with Him Who knows all about their physical makeup. Why not take the Lord's counsel and get rid of your ailments?

"Authorities agree with Dr. Austin F. Riggs: 'Hard work, plenty of it, whether physical or mental, never in itself produced one single case of nervous exhaustion.'

"Dr. Ira Wile says: 'Unconditionally, there is no such thing as breakdown from overwork.'" -The Reader's Digest, Sept. 1946, p. 116.

Chronic fatigue is not caused by mental or physical work. Of course, you do get tired from either, or from both, but this kind of fatigue is swept out by a night's rest. The actual cause of fatigue is boredom caused by not using in the work all the ability the workman possesses. Such lack of interest in work makes the work monotonous, and life not worth living. This is the greatest cause of fatigue, fatigue for which there is but one remedy--God's remedy: "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

It is not the work that makes us tired, it is our attitude, nervous tension under which the work is done, worry, indecision, boredom, hurry due to inexperience, a sense of inferiority and sex complexes. Those who are guilty of such sins do not need rest of body, but change of mind, and impelling interest that gives abundant energy, that cures fatigue.

Overnight can one become a new creature if he will but change his mind, see things in the right light. But if he cannot change his mind and attitude, if he cannot become interested in what he is doing, then he should change his work, move away from his home location, from his friends and relatives,--from everything in which he has no interest.

"Fatigue does not naturally accompany old age. Energy in old age depends upon how much interest one continues to take in life and work. Energy is little dependent on physical strength, greatly dependant on emotional drive. In their old age many great men produce work equal to that of their youth. Interest is the power that drives the dynamo."

There is, however, another factor that enters into the catalogue of fatigue causes: "Hard labor or excessive heat causes the body to perspire freely and thus throw off salt. Loss of salt induces fatigue. Replacing it relieves the fatigue. It is essential, however, to know the exact amount which should be taken."--Id., pp. 116, 115.

"Only Two Ways"
T.C. Vol 1 No 2

Text of study given by V. T. Houteff Mt. Carmel Center
August 10, 1946 Waco, Texas

There is But One Right Way

You know that a number of times we have heard people say that there is more than one right way, and that we are all driving for the same thing, for the Kingdom. They say that one takes one road, and another takes another, and another takes still another, but that all are headed for one place. I for one do not believe that. There are only two ways. And to give you my reason for thus believing, I shall read from

Matt. 7:13, 14: "Enter ye in at the strait gate:
for wide is the gate, and broad
is the way, that leadeth to des-
truction, and many there be which go
in thereat: because strait is the
gate, and narrow is the way, which
leadeth unto life, and few there be
that find it."

How many ways are there?--But two ways: the right and the wrong way. These two ways have always been. They came into existence with the first two brothers that lived on earth--Cain and Abel. Abel went the straight way, and Cain chose to go the broad way.

Why is the one way broad and wide and many go therein, and why is the other way narrow, and few go therein? What makes the one narrow? And what makes the other wide? And why many in the one, and few in the other? I do not believe that one is narrow in the sense that it can only take a few at a time. It must be something other than capacity which makes the one wide and the other narrow.

Now let us consider in which one of the ways we get into when we come into this world. To begin with, we are born with a sinful nature, and before we are born again, born by the Spirit, we all travel in the broad way. That is why the one way is broad--because we all are in it to begin with, and most people never get out of it. They forever stay in it. The other way is straight, because before one gets into it he must empty himself of everything. He cannot go therein as he is. That is why it is narrow. In other words, through it you cannot squeeze anything but yourself. So only those who choose to part from everything that is worldly go through the gate, travel into the narrow way. None others do.

2. There is But One Right Way. . . August 10, 1946.

Now let us turn to John 9, verses 39 to 41.

John 9:39: "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind."

Jesus came for judgment, judgment that will cause those that see to become blind, and those that are blind to see. That means that He came to change all, make them different from what they are. Those that are blind will get to see, and those that see will become blind, and stay blind. He has come to make us different from what we are. If we are now the same as we always were, then His coming has not profited us as yet. If we think we already see, know a lot, and cannot be convinced otherwise, then we shall become blind. But if we admit we are blind, He will make us see.

There was once a man that said, "Once I was blind, but now I see." Such an experience we all must have.

Verses 40, 41: "And some of the Pharisees which were with him heard these words, and said unto Him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth."

If you see, and yet continue sinning, then you are responsible for your sin. But if you do not see, He will make you see, so that you will quit sinning.

10:1 "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Do you want to get into the kingdom? If you do, you must get in through the gate. If you climb in some other way, then you would be just an intruder. Such will finally get caught, and thrown out, and there will be weeping and gnashing of teeth.

Verse 2: "But he that entereth in by the door is the shepherd of the sheep."

In the ninth verse Christ says:

"I am the door."

3. There is But One Right Way. . . August 10, 1946.

So he that enters in by the door, by Jesus, is the only one whom He acknowledges as a shepherd of His people. Those that get in some other way are not shepherds, they are thieves.

Verse 3: "To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out."

The porter opens the door to the one that wants to enter by the door. Then, that means that the door is closed, but when one gets to it, then it is that the door is opened to him. If the door must be opened in order for one to enter, it must be that not everyone gets inside, because the porter examines him before the door is swung open.

To go through the door is easier than to climb over the fence, but some choose to avoid the door, although they want to get in bad enough. To the shepherd, the porter opens the door. Then the shepherd enters, and the sheep know his voice, and they follow him.

Verse 4: "And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice."

The sheep, the people of God, know the voice of a true shepherd. The voice, of course, is the Truth that the shepherd has for the sheep, it is their pasture. Sheep do not know faces. All they know is voices. So, God's people know voices, but not faces. Do you get the lesson? God's people follow truth, not men. ✘

Verses 5,8,9: "And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. All that ever came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Yes, the people of God will go in and out, find Truth wherever they go.

Let us turn to John 14 and read but one verse.

4. There is But One Right Way. . . August 10, 1946.

John 14:6

"Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me."

I am the Door, I am the Way, I am the Truth, and I am the Life. Anyone that comes to the Father must come by Me, says Christ. What does He mean?--He must mean that when one comes to the door, he is going to be inspected by the porter. And if he gets inside by some other way, he will be detected and sent out. From this, we see that there is but one way to destruction, and but one way to the Kingdom. The idea then, that there are many ways, and that we will all get there, is only a "hum of a humbug" that people like to hear, like to convince themselves that they will get there. They often say that if "so and so" gets there, I will too. But how do they know that "so and so" will get there? That is a poor comparison. We do not get there by "so and so." We get there by the Truth. The Truth shall make us free.

No man has ever gone to Heaven and returned to earth. And so no one knows the way. The Lord alone knows the way, because He is the only One that has ever made a round trip. So the only way for any of us to get there is to follow Him.

And remember that He does not divide Himself into parts. He is one Person. Those who are following the Lord, are travelling together, all on the same road, all in the same direction. It is the Enemy that has put the idea forward that as long as we do this or that, we shall get into the kingdom. There is but one way to the Kingdom, not "so and so's" way, but the Lord's way.

There is none good. Those who know that they are bad, and come to the Door, come in the right way, they are the only ones that will ever get there.

So, if there is but one Way, if there is but one Door, and since all Christians do not see alike, could it be that we might all be wrong, going in wrong directions?--No, for that would mean that God has no church on earth, and that He must have deserted the earth. But since He cannot desert it, then He must have a church somewhere. And He does have one, yes there is but one, one Door. That behooves us to find that door if we want to get there. If not, we will be going somewhere, not knowing where until we come to the end of the road, and there discover that the Devil is behind us and hell ahead of us.

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Now I want to use a few illustrations, perhaps only two. You remember there was a child by the name, Samuel. He came to know "the Way" early in life. And the earlier one comes to know the Lord, the more valuable he is, because such a one has many years ahead of him. Samuel was one of them. He was but a child when he went to serve in the temple. And, now, for a moment we want to concentrate on Samuel's character to see what kind of boy he was.

We know that one night Samuel heard a voice. He thought it was Eli's. He got up quickly from his bed, went where Eli was, and said, "Here I am. What will you have me do for you?" Eli was surprised and said, "I did not call you. Go back to bed." Samuel was sure that Eli called him, because he was the only person in the temple. But he went back to bed, and fell asleep right away, as all boys do. You know boys like to sleep, and it is hard for them to wake up, too.

The second time the voice came, Samuel did not say to himself, "That old man must be dreaming. He is calling again." Nor did he say as some boys now might say, "I'm going to let that old man holler all night if he wants to. -- I will not be bothered with him." Instead, he again as quickly as before went to his master's bed only to hear him again say "Go back to bed, I did not call you." This was repeated time and again, but Samuel did not get sore, he still respected his master. Eli finally perceived that it must be the Lord that was calling the child, and so he told Samuel what to do. Samuel did just that.

If Samuel had not been that kind of boy, would he ever have come to hold the highest office in the land?-- No. Samuel was the right kind of boy and for that cause the Lord honored him with the office of a prophet, priest and judge.

Why did the Lord call Samuel three times? Why so much disturbance to him and to Eli, too? For two reasons: To see if Samuel would hesitate to respond, if he would get angry, if he would get up at all, if he would "sauce" Eli.

On the other hand the Lord wanted to help Eli, for he was an old man. God wanted Eli to get the message, and get it straight. If God had called Samuel without Eli's knowledge, then it would have appeared that Samuel himself had connived against the sons of Eli. But since it happened as it did, Eli knew that God was talking to the boy, and when Samuel brought the message to him, he knew

that the message was from God. There was no room for doubt or excuse. Boys today, as in times past, are anxious to get somewhere in life, and yet millions of boys fail to reach their goal, and even ruin their lives. They want to become great men, but fail to even make a middle man. With God there is no failure. With Him "you get places." You boys and girls, put yourselves on God's side, and see what He can make of you. When you learn God's way, and become a responsible boy or girl, God will not overlook that fact. He will give you something great for your reward, and you will then indeed be great.

You remember that David also was a young boy, and nothing more than a common shepherd boy. His brothers had kingly appearances, but David did not have even that. He was, however, a good shepherd, the best there was. God saw that, and He determined to make him a king over His people. Yes, good shepherds make good kings. When a person does one thing well, it is likely that he is capable of doing other things well too. The same thing that made David a king, made Samuel also a ruler.

I am thinking of another boy, a young boy in his teens--Joseph. The Lord saw something in him that He could not see in Joseph's brothers. He was not only his father's favorite son, but God's too. God had something great for Joseph, greater than the world could ever think of. But first he had to become a slave, had to prove himself trustworthy. In this manner he had to be trained.

So, the way it worked out, his brothers sold him. Just then he remembered what the Lord told him in a dream, that besides his brothers, even his father and mother, were to bow down to him. Can you imagine the wonderful opportunity he had to curse God, after he saw himself a slave? He might have said, "Am I going to serve this kind of a God?" But Joseph did not say that at all. He did what Job did: By sanctifying God in his heart, he in effect said, "Though He slay me, yet in Him will I trust."

The Ishmaelites immediately saw that they got hold of a fine slave, a slave that would bring a good piece of money. How do I know?--I know it because they took him to the richest man in Egypt, to one that could pay the price. Rich men do not buy cheap things. Joseph was the best of slaves to the Ishmaelites, and the best in Potiphers' house, in fact so good that he was made a manager of everything

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Potipher possessed. He intrusted Joseph with his whole household.

Then what happened?--Joseph was so intelligent, so capable, that he got into trouble. And he could have said, "I now have a chance to even become second to the King! My dreams can now come true. Thus perhaps they all may bow before me. I can take my Master's wife. But instead of saying that, what did he say?--"Ah! I can not do this wicked thing. I can not sin against my God."

Why do you suppose God took Joseph down into Egypt? You see, boys and girls, God may have to take you through a test to see what kind of "stuff" you are made of. Joseph proved to be the best in his father's home, and that is why his father loved him more than he loved his other sons. Joseph was the best slave the Ishmaelites ever got hold of; he brought good money to them; he was the best slave in Egypt; the best of prisoners there; and that is why he became second to the king. That is why all Egypt, then his brothers, and even his father, bowed down to him. *

He knew too, that his disagreement with Mrs. Potipher would land him in the penitentiary, rather than to make him greater in Potipher's house, but he had determined not to sin. These are the things that made Joseph one of the greatest men at all times.

Now you see what makes greatness. Yes, greatness falls from the sky, but you must catch it, and you now know how to catch it.

Joseph became the life saver of the world in his day, and made Pharaoh rich. Talk about greatness, Joseph stood without a peer. The Lord is looking for 144,000 Josephs to feed the world today, and to stand with the Lamb on Mount Zion, to be second to the King of kings.

Anyone can succeed if he is willing to pay the price. What makes anyone great?--Is it not character, faithfulness in the little things? You see, anyone knows that a good slave can be a good master, too. Potipher and Pharaoh found it out. They all found it out. Joseph's brothers and his father found it out. And what did Joseph do when he saw his brothers with their empty bags? Did he say, "These rascals that sold me and made my father's hair gray,--here they are in my power, and I can hang them right now"? Is

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that what Joseph did?--No, he cried aloud.

This kind of boys and girls make real success.

If there were such opportunities in the days of Joseph, Samuel, and David, do you suppose that there are not just as great opportunities today? Why is it that today young people are so careless and indifferent? Why is it? Not because they are bad boys and girls, but because every boy and girl is just born that way. Which one of you adults was born another way? These are good boys and girls, but they need to be made blind, if they see. And if they do not see, they need to have their eyes opened. They need to be changed. * That is all they need.

The Lord had to come from Heaven to earth, work thirty-three years, and die in order to change men, to make them better, and to give them life. If the boys and girls are willing to make something of themselves, then we, too, ought to be willing to put forth the effort to help them reach their goal. In fact, we are under obligation to make the effort.

The men and women that came on this hill, came not because somebody else brought them, but because they wanted to come. They came because they thought that it was their duty. But when they came, they had little ones with them, and as they could not throw them out into the "Nile", they had to bring them here. The men and women, though, came through the "Door," but the boys and girls came in their luggage, so to speak. And since they are here, they will be examined by the "porter." You see they are going through their struggle here as you adults went through yours away from here. And as somebody put forth an effort for you there, we now must put forth an effort for them here.

What we need is young evangelists, converted boys and girls that will work for the young, and exert the right kind of influence over other boys and girls, because converted boys and girls can do more, and with ease, for unconverted boys and girls, than can the older people. We need young men and young women, too, to help the boys and the girls in such a work; not to preach to them, but to lead them. You saw how the boys hung around D.S. If he were converted, had made up his mind as did ancient Joseph, think what he could have been! He could have become a great

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man. He had as great a chance as any of the great men of God. One converted boy or girl can switch a bad, unprofitable conversation into something worth while. One good example can do more than a sermon. But I do not think that D.S. is the only boy in the world that can be as influential as was he.

There is an opportunity here for you boys and girls to get down to business with God, and make up your minds what you want to be. You do not have to be a preacher, but you can become a social evangelist. Now, you boys and girls can turn other boys and girls away from their foolish conversation, from their unwise act. Others will follow your example. You have a great opportunity if you will now avail yourselves of it.

We are longing to see you, boys and girls, have a good time. We are tired of imposing restrictions upon you. Establish our confidence in you and thus free yourselves from the need of rules.

If you determine to be what Samuel and Joseph were, we would not have to worry about what you do and where you go. Just establish our confidence in you, and we will never trouble you. It is only by people having confidence in you that you can gain anything anyway.

Joseph and Samuel did the right thing. They put their whole heart into what they were doing. All the great men in the world do, too. What you boys and girls do, do it. No fooling about it. It should be that at the end of the day you can say, "My work was almost perfect, and my deeds unquestionable."

(Monette Peterman: We can do it.)

Of course, you can. Go to the "Door," and tell Him your needs and your trials, say, "Lord, my trials are your trials. I will not let them trouble me any longer, I will put my heart and soul into thy work." Do this and you will see things differently. You will see your ways in the past as foolishness. You will say, "Was I not a great fool to do that!"

I am telling you this from experience. I know what I am talking about.

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It is true that many travel in the broad way. Why?--Because you can be anything there. You can be a horse, you can be a donkey, yes, even a monkey. But on the narrow way, you really must be something great. Unless all who have not been "born again" come to themselves as did the prodigal, they will go all the way to the end of the road, but what then?--The devil behind and a great precipice ahead! There is to be weeping and gnashing of teeth.

A number of boys and girls are no longer with us, because they had determined to walk in the broad way. They may get some satisfaction there, but they are headed for a great test, and for a great loss, too.

★ 60 yrs. ago

If mankind had not already lived six thousand years, we would not have anything concrete to show you. But now we have facts of how people became great and gained favor with God and man. If the Bible were written but yesterday, we would not know whether It is right or wrong. But the Bible has proved that It is the Word of God. Nothing can take Its place, and what It says, never fails.

Study by V. T. Houteff
Sabbath, August 17, 1946

Given in Mt. Carmel Chapel
Mt. Carmel Center
Waco, Texas

My subject for this afternoon is

Questions and Answers.

Several of you have come to me lately with some questions apparently very important to you. For this reason we shall devote a portion of this afternoon to answering them.

The first of these questions is concerning the Lord's supper. I shall not read the entire contents of the question, but only a sentence or two: "Of course we are not worthy to partake of the Lord's supper, Brother Houteff, but neither were the disciples worthy."

Now let us see.

Just before the ordinance of humility, Jesus said to His disciples, "Ye are clean, but not all." One was not. Though Judas was unworthy, the ordinance could not longer have been put off, and so He thus partook of the sacrament, but immediately arose, went out, and did his devilish work. Afterwards, his eyes were opened to the crime he had committed, and he hanged himself. The other disciples, though, were as ready for the sacred service as they could have been up to that time.

The Lord's supper was ordained in remembrance of the Lord, not to cleanse them from sin, but from sinners, as is seen from the fact that Judas no longer walked with the disciples. Plainly, then, the celebrating of the ordinance brought blessing to the eleven, but damnation to Judas.

There have been a number of reform movements among us before and in our time. They, of course, all ordained the Lord's supper in their midst. But it did not profit them, it did not make them eternal,-- they came into existence fast, and went out even faster. Now let us read from

1 Cor. 11:17, "Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse."

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The Corinthians were having controversies, causing divisions among themselves; so their getting together and breaking bread, was "not for the better, but for the worse."

Now Verse 18, "But first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it."

If we can only meet together for the "worse," would it not be better to stay home? Let us see:

Verses 27 to 30, "Wherefore whosoever shall eat this bread and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

The Lord's bread and the cup are to be taken by a people (only after) they have examined themselves, (after) they see that they have complied with all the requirements of God; that they are not causing trouble; that their meeting together is for good, not for "worse." Now, if we have reached that standard, then we should by all means ordain the Lord's supper. But if we have not, then our instituting the ordinance of humility among ourselves, would only be to our own damnation, not to our salvation.

Our chief duty right now is, not to urge the observance of the Lord's supper, but rather to come up to the standard of perfection which the message of today, along with the message of yesterday, urges.

And if we would avoid causing divisions among ourselves, we should never discuss the sins of any, nor pass judgment on them either. If we cannot right the matter with the ones at fault, then we had better either discuss it with no one or else follow the instruction given in

Matthew 18:16, 17: "But if he will not hear thee, then take with thee one or two more,

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that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

We cannot lead the Lord. He is leading us. We of ourselves never know what is right and what is wrong unless we are told. Easy enough, then whatever we are told, that is what we will do. So far, our message has not brought the ordination of the Lord's supper to our attention, but it is pleading with us to part from the abominations, to cast aside all our idols, to put away all our private ideas and opinions, to wholeheartedly return to the Lord. The message, moreover, teaches that we should remain in the mother church, and as long as we stay with her, there is perhaps no need of ordaining the Lord's supper among ourselves (before) the hour comes for the separation of the penitent from the impenitent, as taught by the types--by the Passover in Egypt, and by the Passover on the night when Judas was never again to walk with the twelve.

So much for the first question.

(Congregation sang one verse of, "The Lord is My Light.")

Several have said to me, "Brother Houteff, when we meet those who oppose us, we do not know how to answer their questions. We become confused. We do not know whether we are right, or whether we are wrong. They mainly confuse us with our interpretation of the Trumpets and the Seals."

You who are having to answer questions, just say to your opponents: One of us is wrong for sure. We cannot both be right, to say the least, and so let us look into it. I would tell them that we teach the trumpets exactly as John saw them. For example, look at our illustration of the horses. They are pictured exactly as John saw them, are they not? They must be, and are, interpreted accordingly by us Davidians.

Ask them if Inspiration does not say that the horses had heads of lions, and serpents for their tails; that smoke, fire, and brimstone came out of the horses mouth; that the horseman had breastplates of

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fire, and of jacinth, and of brimstone? They must, of course, answer in the affirmative. Then let them tell you by what authority they change the appearance of Inspiration's horses to the appearance of Arabian horses, and change the appearance of Inspiration's horsemen to the likeness of Turks? Let your opponents tell you what makes them think that they are right and that we are wrong, since their picturing of the horses and horsemen is nothing like John's, but ours is exactly like John's.

O, yes, the answer they will give is that the scene was too far away from John, and therefore he could not possibly have seen where the smoke, fire, and the brimstone, actually came from: that he thought they came from the horse's mouth, when in reality they came from the horseman's gun! Wonderful idea!

What! John could not see accurately from a distance of ten feet, but these self-appointed interpreters can see more perfectly from a distance of two thousand years? They may not at a glance see that our interpretation is right, but they should know that theirs is wrong, if they should know anything.

Yes, and you will hear even more babble about the heads, the tails, and the horsemen! Tell them that their kind of reasoning is not refuting our interpretation of the trumpets, no, nor anyone else's interpretation of them either, but that it is discrediting the dependibility of the Scriptures, and destroying faith in the correctness of the Bible!

We might as well ask: If John could not see what the horses looked like, or where the fire, smoke, and brimstone came from, then how could he see anything right? How could he see that "every living thing died in the sea," as he wrote in Revelation 16:3? Talk about adding to, and taking from, the Scriptures (Rev. 22:18, 19), that kind of interpretation beats anything.

No, we do not have to go further. Be our interpretation right or wrong, theirs is not only fallacious, but it is actually blasphemous.

And then they tell us that Elder Uriah Smith was inspired to write the book, "Daniel and Revelation," and that therefore the trumpets and seals must be correct.

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If Sister White did say so, why did she not herself believe and preach them?

(Congregation sang one verse of, "One Foundation.")

Now about the seven seals: The Laodiceans still teach that the seals began with the resurrection of Christ, about seventy years before John had the vision of the seals. Let us see what the Voice said:

Rev. 4:1, "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me: which said, Come up hither, and I will show thee things which must be hereafter."

The Voice spoke emphatically that the things which John was about to be shown had not taken place, were not taking place, but were to take place somewhere later in the stream of time. If they were to take place after John had the vision, after 96 A.D., not in the first century of the Christian era, then what right does anyone have to teach contrary to what the Voice said? Do they mean to say that the Lord, too, was unable to see from a distance?

The theory is again exploded, be we right or be we wrong.

Someone asks, "What about Revelation 12,--the woman clothed with the sun? Does she symbolize the church from the Pentecost on, clothed with the Gospel (sun) of Christ?" We shall see.

When the dragon attacked the woman, she was already clothed with the sun, and her child, the Lord, was not yet born. She, therefore, existed before Christ and His Gospel. The Christian church did not give birth to Christ either, she herself came into being years after His birth. She came into existence by His own efforts. The theory is as logical as is to say, The chicken is hatched before the egg is laid. Only a first class Laodicean may fail to see that the Laodiceans in their blindness are garbling the Scriptures.

(Congregation sang one verse of, "Washed White as Snow.")

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Let me now close my discourse by answering yet this one question: "Is the slaughter of Ezekiel 9 going to take place in the world or in the church? Is it the seven last plagues, or is it the purification of the church?" Let us hear Ezekiel speak.

Ezek. 9:1,4,9. "He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that he done in the midst thereof. Then said he unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not."

The angels have charge of the "city," Jerusalem, not the cities, not the world, and not Babylon. Only an uninformed person would even try to make himself believe that the terms Jerusalem, Judah, or Israel, mean or as much as imply the "world." They always mean the church, and always will mean the church, for that is what they are. *ITG. 6 p 26*

No well-informed person would dare say that the slaughter of Ezekiel 9 is the same as the seven last plagues (Revelation 16). The plagues fall on Babylon. Moreover, the angels of Ezekiel 9 slay every one who does not have the mark, but the plagues do not. Inspiration does not even say that anyone died from any of the plagues, save that every living thing died in the sea, and that only by the effects of the second plague.

Does not Sister White say Ezekiel's slaughter is the same as the plagues?--It is popular to take refuge in Sister White's writings. Moses' writings, too, were used as a convenience to refute Christ's teaching. That is all the good the Jews got out of them, though, and it is certain that if the Laodiceans continue in their present state of mind, they perhaps shall not get

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even as much of Sister White's writings as the Jews did of Moses' writing. Read what she says in Testimonies, Vol. 3, p. 267, Id., Vol. 5, p. 211, also in The Great Controversy, pp 656, 657.

There is, therefore, no need at all for any of you becoming confused. The confusion belongs to the opposers of the truth. But why anyone would try to deceive himself by hanging a doubt on every hook or crook he can find, is beyond my understanding. Those who do it should be able to tell us, but I doubt that they can.

(Congregation sang one verse of, "Jesus Comes.")

I think I have time for another question: This question is asked in six parts, and I shall answer it accordingly.

Question No. 1: "Does the prophecy of Nahum predict World War II or some other war?"

To find our answer, let us give attention to what Nahum says:

Nah. 2:1, "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily."

Nahum predicts that the one who starts the war, "he that dasheth in pieces," will be prepared before he starts the war, but the opposing power, Assyria, will not become prepared until after the war begins, for after her enemy comes before her face, then it is that she fortifies her power mightily.

Moreover, the means of travel and transportation in the day the war preparations are made and the war itself fought, are perfectly described by the prophet:

Nah. 2:3, 4, "...the chariots shall be with flaming torches in the day of his preparations,.... The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings."

"The chariots shall be with flaming torches in the

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day of his preparation. . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like lightnings."

It is well known that World War II is the only war in history for which the preparations described by Nahum, were made and used while the "chariots" (vehicular traffic) moved with the unprecedented speed of "lightnings," at the rate of hundreds of miles per hour, as fast as sunlight moves around the earth, as fast as sound, and while motor traffic in the city and the countryside, in "the streets" and "in the broadways," "jostled one against another." Yes, all these signs of the time, the signs which mark the time the war is fought, leave no room for doubt--they all in perfect terms certify that Nahum predicts World War II.

Furthermore, we who have the message of the hour, now during the war, know that no people other than us Davidians have ever been commissioned to proclaim the message of the purification of the church, the end of the wicked in her midst, the message to which Nahum urges the people to give heed. Let us read

Nah. 1:15, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off."

Here is Inspiration's own counsel direct to all who hunger and thirst for righteousness. Let each now decide whether he will put confidence in the Voice which Inspiration Itself recommends, or in a voice which a human being recommends.

Question No. 2: "Who is he that dasheth in pieces?" Let us see:

"He that dasheth in pieces is come up before thy face; keep the munition, watch the way, make thy loins strong, fortify thy power mightily." Nah. 2:1.

Note carefully that after the one who "dasheth in pieces" comes before Assyria's face, then it is that Assyria makes preparation to meet him, then it is that she makes her loins strong, fortifies her "power mightily."

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Now, since we know that Great Britain and France were not prepared to fight Hitler, and since we know that all the Allies began to prepare themselves mightily after Hitler started to dash in pieces, the truth stands out as clear as crystal that "he who dasheth in pieces" is none other than the one that was ready at the commencement of the war, Hitler.

Question No. 3: "Who does Nahum say will win the war?-'he that dasheth in pieces' or 'Assyria'?"

Nahum's answer is that both of them are to fall, although his greater emphasis is placed on the fall of Assyria.

Speaking of him who dasheth in pieces, the prophet declares,

Nah. 2:5, "He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared."

To "recount his worthies," implies that the number of worthies--captains and generals, along with his fine army--is diminished, and hence the need of recounting. Moreover, the scripture plainly shows that "his worthies" were to stumble on their walk--that they were to make a blunder on their march to victory. And exactly thus did the prophecy meet fulfillment: Hitler stumbled by waging war against Russia while he was in war with Great Britain. That critical moment of his life was Hitler's greatest folly. And, too, the fall of his worthies being mentioned before the fall of Assyria is mentioned, the prophecy reveals that "he that dasheth in pieces," Hitler, was to fall first.

Question No. 4: "Why is Hitler's title 'he that dasheth in pieces'?"

Well, that is all Hitler did. He began to dash in pieces from the very inception of the war,--none were able to stand against him. Hitler, therefore, actually earned his title. The whole world is by his war broken in pieces, not only geographically, but politically and economically as well. Even the whole English Empire is tottering, and the ominous "squeeks" of its inevitable crashing are becoming louder and

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louder with each passing day. Yes, Hitler deserves that title in more than one way.

Question No. 5: "Does not Nahum's prophecy teach that Assyria is to fall altogether?"

Yes, that is just what it does teach. Very evidently, then, Nahum's prophecy forewarns that World War II is not as yet completed. The world, too, knows that it is not.

What will start the war going again?--Well, it has never actually stopped.

What will the end of it be?--Just what Nahum says: Assyria is to fall completely.

Question No. 6: "How is she to be broken down, and by whom?--We do not as yet know for sure."
"What do the tracts teach concerning the war?"

The tracts teach, with but one exception, just what these answers to the questions teach.

What is the exception?--The tracts do not say as much. They do not say definitely who "he that dasheth in pieces" is, nor do they say that World War II is Nahum's war for certain. And while Tract No. 14, War News Forecast, does say Hitler's army, too, nevertheless shall fall, it does not say whether his army will fall first or last. (See comments on Nahum 2:5, p. 12.)

Tract No. 12, Will Germany or England Win the War?, published two years before Tract No. 14, does, however, say:

"It now being apparent that 'the tabernacles of his palace' are supposed to represent holiness, and that the woman's riding the beast denotes her settling the world's social, economic, political, and religious problems, the truth is clear that the present Christian governments are to be reorganized, and ruled by an ecclesiastical head--not by Hitler."

The tracts, Brother, Sister, know their business. Wisely, they do not tell everything, but what they do tell, they tell straight, though we cannot.

Text of Study given by V. T. Houteff
Sabbath, August 31, 1946

Mt. Carmel Center
Waco, Texas

I shall read the last paragraph from Mount of Blessings, p. 150, after which we shall engage in a season of prayer.

M.B., p. 150, "If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call, you come wearing the yoke of Christ,--the yoke of obedience and service,--all your murmurings, will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."

What do these words say to us?

How often should one become converted?--Every day, not once a month, once a year, or once a week, but every day. You can be free and joyous in God daily if you will.

Do you now know what makes anyone murmur, and what brings difficulties? It is this one thing: the lack of conversion. And if we want to remove our troubles, we should accept the remedy here offered. It is the only remedy. If we hear you murmur, or see you dissatisfied, or that you still continue to have your trials and perplexities, we may know that you have not as yet wholly surrendered to God, that this reading has not profited you.

What shall we now pray for?--We should pray for just what the reading calls for. Who will lead us in prayer?

(Prayers: Brother Springer, Brother Peterman, and Brother Houteff)

* * *

(Congregation sang, "No Other Name.")

Questions and Answers

This afternoon, as a week ago last Sabbath, I am to answer some questions that have come to us from the brethren in the mother church. You understand that we, too, were once in their place; that we, too, once were typical Laodiceans; and that what the brethren are doing now, we, too, were doing then. We were questioning everything in which we had no part. We were acting and speaking in the same way then as they are still. We were about as good, or as bad, as they. We, too, blindly believed that we had need of nothing, but that all others had need of us. You know that we were not so open-minded then as we are now, either. And when our doctrines were questioned,

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we, too, did not honestly and unbiasedly give fair hearing to the views of others. So, looking at it from this angle, we were not much better than they are at the present time. What makes the difference between us and them is that the light is shining on us, but it is not on them. The credit, then, for what advancement we may have made is not ours, but God's.

When we were in their place we, too, zealously defended every doctrine, even though we ourselves were not clear in some of them. This we did for no other reason than that they were taught in the church by our own brethren. So we, too, believed one hundred per cent whatever was taught in the church, regardless where it came from, men or God. It did not matter to us then, as it does not matter to them still. We continued in that state of mind until the scroll unrolled. Then we found that the doctrines which did not come through Inspiration were only doctrines of men.

The first one of the questions to be answered this afternoon is from the eleventh chapter of Daniel.

The question is: "Who is the king of the North? and who is the king of the South, in our day?"

I shall answer this question for the benefit of those who are one with us as well as for the benefit of those who are against us. That is, this is to teach us how to answer these questions, so that we can help those who want to know the Truth of them. And therefore, it is our duty to sanctify the Lord God in our hearts, and be ready to give the right answer to every man that asketh for a reason of the hope that is in us.

For the answer on the question that is before us, let us read

Dan. 11:40-43:

"And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries, and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

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At what time was the dispute to occur between the kings?--At the time of the end. Not in the time of the end. Who was to push at him?--The king of the south. Who was to win the war?--The king of the north. Yes, and he was to take from the king of the south the countries that are mentioned by name, and many others, too. Now if the war began at the time of the end, then these countries must be ruled by the king of the north in and during the time of the end. Right?--Yes.

Those who asked the question agree with us that "the time of the end," is the time of this generation. So we need not bother further about the time of the end in order to answer their question. What we next need to do is to have them tell us which power, now in the time of the end, is ruling the glorious land (Palestine), Egypt, Libya, Moab and Ammon, and so on? The answer, of course, will be, "Great Britain." What we next need to ask them is, From whom did she get the lands that are named in the scripture? The answer, of course, will be, "From Turkey." If so, then they will have answered their own question as to who the king of the north is, and as to who the king of the south is.

For a detail study on the subject, encourage them to read the last part of Tract #12. But do not expect too much of them. You know it is just as hard for them now to acknowledge truth as it was for us when we were in their place. Why?--Because it is hard for any human being to say, "I was wrong." Only a few are willing to admit their errors, and that is why Truth is never popular. So if they cannot be convinced, even when there is no way of dodging the issue, it would not discourage me at all, and I do not see how it would discourage anyone who knows the Truth and is zealous for it. If we happened to be the only ones who believe and teach the Truth, so much more glory for us if we do stand firm for it. We indeed would be heroes. When the truth came to us we did not believe in it because others did, but because we ourselves saw the truth. Let us thus continue.

Now to the question, "Who is the king of the south, and who is the king of the north, in our day?"--We can confidently answer by saying, England is the king of the north, because she conquered the lands which the king of the south lost at and during the time of the end. She was the winner and Turkey was the loser. And England still rules the lands which the Scriptures say the King of the south (Turkey) ceded to the king of the north.

Now, we shall sing a song, and shall then answer another question.

(Congregation sang one verse of, "Truth Crushed to Earth.")

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Our second question is: Is World War 2 the last of the wars of Daniel eleven?

Let us read

Verse 44: "But tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many."

What compels the king of the north to destroy many?--Tidings from the east and tidings from the north. That is right. He goes to war because tidings, unpleasant news reached his ears. Mark carefully that the war of verse 40, according to our previous question and answer was started by the king of the south and was fought "at the time of the end." But the war of verse 44 is started by the king of the north, and fought in the time of the end, and not against the king of the south. The war does not start because some one pushes at the king of the north, but because of bad news coming from the east and from the north. Plainly, then, these are two different wars. The one of verses 40 to 43 precede the one of verse 44.

Now as in our first question, we may ask, Is it true that England and France declared war against Germany? and for what reason? Was it not because of Germany's and Russia's doings on the North (dividing Poland among themselves) and Japan's maneuvering on the east? Did many die in War II?--more than in any other war? If their answers are, "Yes," then they will have again for themselves discovered that World War II is the last War of Daniel 11; that Daniel's prophecy corroborates the incidents that started the War, and it consequently fulfils the prophecy of Daniel 11:44.

Now

Verse 45: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The statement, "He shall come to his end and none shall help him," implies that someone has been helping him.

Where are we then in prophecy, and in the stream of time?--We are between verses forty-four and forty-five.

Verse forty-five has not yet been fulfilled, and that is all that remains to be fulfilled of Daniel 11. But note that there is no indication made that the war of verse 44, ceases with verse 44. Moreover,

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World War II is actually still going on, although Germany and Japan have surrendered.

(Congregation sang one verse of, "The Lord is My Light.")

Our next question is, when does the time of the end begin? Let us read

Daniel 11:35: "And some of them of understanding shall fall to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed."

What was to happen to God's people?--They were to fall, to be murdered. For what reason?--In order to be purged, tried, and made white. How long was this purging to continue?--Up "to" the time of the end."

At what time was the king of the south to make war against the king of the north? (verse 40)--"At the time of the end." What difference is there between the prepositions "to" and "at"? -- No difference. They both meet and end at the same time. Then to find out when "the time of the end" began, we would have to find out when the martyrdom ceased, and when the empire of the king of the south began to shrink. As far as I am able to find in history, the martyrdom ceased in 1700, and the Turkish empire began to shrink in 1699. See map #11 of Tract 12, "The World Yesterday, Today, Tomorrow." If these dates bring us "to" and "at" the time of the end, then the closing of the seventeenth century, and the beginning of the eighteenth century, or thereabouts, begins the time of the end.

Moreover, speaking of the martyrdom, Jesus said: "Immediately after the tribulation of those days the sun shall be darkened." (Matt. 24:29-31.) The dark day came in 1780 A.D. And while the Turkish empire kept on shrinking, the British kept on expanding.

Now to close with I must tell you something about ourselves as a people. You are aware of the fact that we are given a great work, and that our time is very short. Now I wish to say that these tongues of ours are saying things that ought not to be said. Our greatest need, therefore, or one of our greatest needs, is that we learn to control our tongues. Our tongues are given to us for speaking God's truth, and His praise. Let us be talking these things and not the people's sins. If you know that someone is doing something which, according to your best judgment, is not proper for a Christian to do, do not tell it to anyone but to the guilty one. And do not make yourself a criterion for all. Do not force your ideas on anyone but

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yourselves, providing that your ideas are the Lord's. Leave the people alone. Do not make them your enemies. Understand that they are not in debt to you, neither are they accountable to you for their sins. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." (Rom. 14:4.)

Do not make enemies: make friends. And do not have your feelings on your finger tips. If you do, you yourself are to suffer the pain and the loss of joy, you are to walk the lonely way. Do not misinterpret other people's motives either. Try to see and interpret everything in the right light. See the good in others and close your eyes to the evil.

Let your conversation be on the subject of the truth. It will keep you busy talking of something that is profitable, and commendable. If you cannot find one to listen to you, you can talk to yourself--think and study. When you talk religion, do not become a bore. Go on with your talk only as far as your audience follows you.

Tongues are hard to control, and ears always anxious to hear. It would therefore be better if you do less visiting. Much visiting is only a waste of time, and presents a great temptation to discuss the motes in the eyes of others thus inviting the mighty power of the Evil One to blind your vision to the beam that is in your own eye. Whenever you are by yourself, you can get something done: either working or studying. When you get together with others, the chances are that you get done nothing but harm. Now is the time to study and learn the truth, to find out how to answer people's questions in a simple way, without going into a lot of history, or biography; without creating confusion to yourself and to others. And if you are determined to be converted every day, and to study God's will concerning your own duties, not the duties of others, not to delve into other people's business, you will find plenty to do to keep you busy and out of mischief.

Remember, too, that you are candidates for the firstfruits, to be either one of the 144,000, or one with them. To be that, you must be without guile in your mouth, and if you cannot be such, you will not be anything in the Kingdom, but you will be a whole lot in the burning fire. Measure your words with the golden rule. Yes, if you will do to others as you would have them to do to you, you will have less trouble, greater joy in life, and many friends all about you.

Study given by V. T. Houteff
Sabbath, September 7, 1946

Mt. Carmel Center
Waco, Texas

Prelude: Orchestra

Opening Song: Congregation--"Crown Him Lord of All"

Opening Remarks

Before engaging in prayer and Bible study, I shall read from "Mount of Blessings," beginning with the first paragraph of page 151. The chapter is based on the Lord's Prayer.

M.B., pp. 151, 152: "The Lord's prayer was twice given by our Saviour, first to the multitude in the sermon on the mount, and again, some months later, to the disciples alone. The disciples had been for a short time absent from their Lord, when on their return they found Him absorbed in communion with God. Seeming unconscious of their presence, He continued praying aloud. The Saviour's face was irradiated with a celestial brightness. He seemed to be in the very presence of the Unseen; and there was a living power in His words, as of one who spoke with God.

"The hearts of the listening disciples were deeply moved. They had marked how often He spent long hours in solitude, in communion with His Father. His days were passed in ministering to the crowds that pressed upon Him, and in unveiling the treacherous sophistry of the rabbis, and this incessant labor often left Him so utterly wearied that His mother and brothers, and even His disciples, had feared that His life would be sacrificed."

What did they fear?--They feared that Jesus was doing too much, and that if He thus continued to overtax His strength, He would not live long. They felt sure He would soon take sick and pass away.

Did their expectations come true?--No. The opposite of what they feared took place. What made the difference? What made him equal to his task? Was it not prayer? If Jesus could receive sufficient strength in prayer to perform His duties, why cannot we?

"But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the sense of refreshment that seemed to pervade His presence. It was from hours spent with God that He came forth, morning by morning to bring the light of heaven to men. The disciples had come to connect His hours of prayer with the power of His words and works. Now, as they

listened to His supplication, their hearts were awed and humbled. As He ceased praying, it was with a conviction of their own deep need that they exclaimed, "Lord, teach us to pray."

What one lesson did the disciples learn from having heard Jesus pray?--They realized that they did not as yet know how to pray so they asked Him to teach them how. And that is how it came that Jesus reiterated the prayer at that particular time.

"Jesus gives them no new form of prayer. That which He has before taught them, He repeats, as if He would say: You need to understand what I have already given. It has a depth of meaning you have not yet fathomed.

"The Saviour does not, however, restrict us to the use of these exact words."

Jesus did not give them something new, but the same prayer over again. Why?--Because at the first time they had failed to grasp the principle things of that prayer.

Let us examine the main principles in the prayer:

(1) "Our Father." To say Our Father, not My Father, especially when praying in public, helps us to realize that we all are brothers.

(2) "Thy kingdom come, Thy will be done in earth as it is in heaven." To be able honestly to say this, we must really comply with God's will. Indeed, we must let His will, not our own, be done.

(3) "Give us this day our daily bread." Jesus pulled nothing out of storage, so to speak. He received day by day a fresh supply for all His needs, for Himself and for His work. Yes, everything--topics for His preaching, the wine at the marriage, the bread to feed the multitude, and the coin to pay the tax. All these He received as He had need of them. Never did He lack a thing. If we make God's Kingdom our chief business as He did, work for it as He worked for it, pray as He prayed, trust as He trusted,--then there will be no reason for us to receive less than He. Heaven's wealth would be at our disposal. In fact He assures us: "All these things shall be added unto thee."

(4) "Forgive us our debts as we forgive our debtors." We are not to ask greater forgiveness for ourselves than we are willing to give to others.

(5) "Lead us not into temptation." "Deliver us from evil." Why?--Because all our deeds testify that "Thine is the kingdom and the power and the glory forever."

He will not disappoint us if we pray and live as His prayer and example teach. He cannot deny us answers to our prayers if we know what we are praying for,--if we ask for the things we really need to

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have, the things He Himself is anxious that we have. Before praying for anything, study it over first, so that your prayer too, may stand forever and ever, Amen.

"As one with humanity, He presents His own ideal of prayer,--words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim His mercy in accordance with His promise."

Shall we now engage in a season of prayer?

Who will volunteer to pray for us?

Prayer: Brother Saether, Brother Vanoy Smith, and Brother Houteff.

Study

"Isaiah 2 and 3"

"That Which Shall be in the Last Days" 1-5-3

Our study for this afternoon is taken from Isaiah, chapter three. But since the story, or the prophecy, of this chapter begins in the preceding chapter, we cannot profitably study the third chapter independently of the second. No one by beginning to study a subject from the middle, backward or forward, can learn what it is about in its continuity. If one is to learn the full truth of a subject, he must study it in its entirety. Dogs and cats, but not civilized human beings, start eating the pie from the center out. As intelligent human beings, as God's people, we ought to eat the pie right.

Now how do I know that the prophetic subject of the third chapter begins with the second chapter? The very first word of chapter three, the preposition "for," implies that something has gone before. To pick up the continuity of Inspiration's burden, and also to get the proper background of the subject, we are compelled to start our study with the very verse Isaiah was led to start the prophecy with:

Isaiah 2:1, "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem."

What was Isaiah led to reveal?--Things concerning Judah and Jerusalem, the church, God's people. We are interested to know, though, the very generation of that people, because if the prophecy is concerning our generation, then it will have greater meaning to us. Its teaching will be especially adaptable to our present needs. That is why we must ascertain who are the very people to which the prophecy is addressed. Let us read

Verse 2, "And it shall come to pass in the last days, that

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the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

The prophet was shown things concerning the church "in the last days",--not in his days, but in our days,--things which we ought to know. The statement, "last days," in itself leads us to the last days of "the time of the end." As we were shown last Sabbath, that the time of the end began in the 18th century, we need now only to find out how long after the 18th century this prophecy is to take place. For the answer let us read

Verse 3, "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Since we, as well as the whole world, know that no such gathering as called for in this verse has ever taken place, it becomes obvious that the prophecy is yet future.

Some years ago, I was interested to know about Isaiah 2, and so I interrogated a well-informed preacher, who also was an eloquent speaker. He answered as emphatically as he could, by saying, "That will never be fulfilled." Well, of course, I did not at that time know, and his answer to my question did not help me one way or another. Now, though, I see that God Himself declares that it will be fulfilled, and Him I must trust, for if this prophecy cannot be fulfilled, then what assurance have I that any of the prophecies can be fulfilled?

Moreover, if this prophecy is not to be fulfilled, then evidently the gospel work will not be finished either, for this prophecy tells the way the work is to be finished--that the law of the Lord is to go out of Zion, and the Word out of Jerusalem. Not from Takoma Park, not from Mt. Carmel Center, and not from some other place either. When this happens, then many nations shall say, "Let us go up to the Mountain of the Lord; to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths."

2:4, "And He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Since we are the forerunners of this coming event, of the

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establishment of the mountain of the Lord's house, then there is no escaping the conclusion that these chapters of Isaiah were penned for our benefit, for the church today. Being the forerunners of this great and glorious event, we must give special heed to what these chapters have to say. This we must do for two reasons: (1) because we ourselves must profit by them, and (2) because we must carry their message to the church. For the latter reason the Scriptures are opened to us at this very time. Let us now hear the Lord's plea:

Verse 5, "O house of Jacob, come ye, and let us walk in the light of the Lord."

Here is a plea made to the house in which are the 144,000, the descendants of the 12 tribes of the children of Israel, the house of Jacob, the church of today.

The Lord's concern, that the church walk in the light of the Lord, implies that she is not walking in His light; and His command, found in the last verse of this chapter, emphatically reveals that she is definitely walking in the light of men. The Lord commands:

2:22, "Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

The immediate reason that her members should cease from men, is told in the verses that follow:

3:1-4, "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes, and babes shall rule over them."

Those who have been exalting themselves, causing the common people to follow them, rather than causing them to follow the Lord and His advancing truth, are to be taken away! Think of it, God cannot use the learned men, but He can use the children to finish His great work! The brethren who are endeavoring to make us believe that this prophecy will never be fulfilled, should now ponder over the matter, along with the more recent statement: "Few great men will be engaged in the last solemn work [Testimonies, Vol. 5, p. 80]."

Let us now go back to chapter

2:6, "Therefore thou hast forsaken thy people the house of Jacob (those men that are causing the people to

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follow them), because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers."

When among the unconverted, they are pleasing themselves, not the Lord. Moreover, they are soothsayers: They ably explain away the truths rather than magnify them.

2:7, "Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots."

The house of Jacob to which God is here talking, is in a land that is full of silver, of gold, and of chariots. There is no end to the number of them. Since there is no land in all God's world that is as enriched with silver, gold, and chariots, as is this land, the land of America, very obvious it is that it is the land to which God refers. He is this day, Brother, Sister, talking to you, to me, in newly-revealed truth, and in unmistakable language. Shall you, shall I gladly comply with the Lord's wishes?

Verse 8, "Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made."

They are proud of what they can do. Their accomplishments have become their idols, and they worship them.

Verse 9, "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not."

They are all alike, He declares, the mean and the great and the good. Forgive them not, He exclaims--except, of course, they repent.

Verse 10, "Enter into the rocks, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty."

What are they to do?--Just that. When God manifests His power, they will be frightened. They will run to the rocks and the mountains. The events of this particular verse run parallel with those of

Rev. 6:15-17, "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of Him that

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sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?"

Very evidently Isaiah's prophecy meets its fulfilment in the time of the sixth seal. The time therefore, in which the sinners in Zion are to cry to the rocks and to the mountains to hide them, obviously is at hand, it is even at the door. Men will not then be running to and fro over the mountains for entertainment as they are now doing, but they will be running to the mountains for fear. I think we had better quit fooling ourselves and make up our minds to serve the Lord. How do I know that the great day of the Lord is almost here?--I know it because it comes during the sixth seal, during the sealing of the 144,000. And I know it also because after the breaking of the seventh seal the earth is lightened, preparations for which are now being made. And what happens when the earth is lightened?--All nations flow unto the mountain of the Lord's house. Then it shall come to pass that

Isaiah 2:11, "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down and the Lord alone shall be exalted in that day."

Man has long been exalting himself; so much so, in fact, that there are perhaps only a few Christians in the world that are really following "the light of the Lord." Most of them are following man. Moreover, not all present truth believers have yet awakened either. How do I know?--I know it because I see them still taking sides, one for Paul and another for Apollos, as it were!

Verse 12, "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon everyone that is lifted up; and he shall be brought low."

O, what a time! Such a humiliating time we are coming to!
What a time! What a humble pic awaits the so-called wise!

Verses 13,15,16 "And upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan. And upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures."

Figurative expressions, of course, referring to the great men who in the people's eyes are as the cedars of Lebanon, and as the oaks of Bashan.

2:17, 18, "And the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish."

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What idols are to be abolished?--The verse following will tell us.--

Verse 19, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

The idols that are to be abolished are idols that walk. They are the men whom the people have been idolizing. And those who still idolize them, and continue to do it, will with their idols run to "the holes of the rocks, and into the caves of the earth."

2:20, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats."

Three idols in all are mentioned: (1) the works of men's hands, (2) the men that are revered, (3) the gold and the silver that are worshiped, as it were.

2:21, "To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth."

If we do not now, Brother, Sister, cast out all our idols, we shall be forced to later, but what good will it do us then?

3:1, "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water."

The time is at hand, the sinners will not have a drop to drink or a bite to eat. Who are among them?--

3:2-4, "The mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. (Having taken away the men that have been exalting themselves, and thus having freed His people, the Lord puts children and babes, so to speak, humble ones to rule over His people.) And I will give children to be their princes, and babes shall rule over them."

The signs of the times are to be recognized by the conditions revealed in

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3:5, "And the people shall be oppressed, every one by another, and every one by his neighbour: and the child shall behave himself proudly against the ancient, and the base against the honourable."

Are not these things already taking place? We need not be ignorant of the signs of the times. They are clear and distinct. And what a lesson for the unruly and disrespectful!

3:6, "When a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand."

When this takes place, then a man shall say to his brother, "You come and rule over us because you have clothing." It is perhaps equivalent to saying, "You can at least give us something to wear. Let this ruin be under your control. You can remedy the situation. You can save us."

The people's way of thinking and acting in this time of trouble, ruin, and adversity of all kinds, clearly reveals that they are not taking God into consideration,--no, not at all. They are still trusting in men and goods. They hope that someone can yet remedy the situation, can save them from ruin. By their actions they say, "God has forsaken the earth." Do you see what the people are trusting in?--In clothes, in man that has a good suit! Yes, clothes have become their gods, idols made with their own hands.

3:7, "In that day shall he swear, saying, I will not be an healer; for in my house is neither bread nor clothing: make me not a ruler of the people."

The one that is called to rule also shares the people's attitude. He declares that he is not able to heal the evil, that he, too, is poor. God, though, makes clear the cause of the trouble. Let us read

3:8, "For Jerusalem is ruined, and Judah is fallen: because their tongues and their doings are against the Lord, to provoke the eyes of His glory."

Not the world, but Jerusalem is ruined, and Judah is fallen. Why?--Because their doings and their tongues are against the Lord. What do they do and say?--Whatever they do, they obviously "provoke the eyes of His glory." What are the eyes of His glory?--According to Isaiah 62:3 and 4:5, the ever-living church of God, the depository of His revealed truth, is His glory. And according to 1 Samuel 9:9, the Spirit of prophecy, the "seer," in their midst constitutes the eyes of His church, the eyes of His glory. And that is

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just whom they provoke--the Spirit that leads into all truth. What they do, they are not ashamed of. They do it openly.

Now you know for a fact that there is not a one who names himself a Christian that is talking outright against God. What professed Christians really do, is say things against God's revealed Truth, without realizing that they are talking against the "Holy Ghost."

Even some Present Truth believers now and then drop a word of criticism here, and a word there, saying things, at least in most instances, to bolster their own reputation and down another's, or to win someone to their way of thinking at the expense of God's cause! These kinds of sin are the most insidious against the Holy Ghost. And the greater the ability of the one that is engaged in such practices, the greater the damage.

Are these tongues of ours not given to us to speak the truth and nothing but the truth? Are they given to us to speak God's revealed truth in a way to exalt self, to get others to think our own way? The manner of some is perfectly described in Ezekiel's prophecy--

Ezek. 33:30-33, "Also, thou son of man, the children of thy people still are talking against thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh, and they sit before thee as My people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. And when this cometh to pass, (lo, it will come,) then shall they know that a prophet hath been among them."

Perhaps most destructive of all, though, is this: Even unjust criticisms are often spoken in the hearing of the children and youth, or in the presence of the inexperienced and uninformed. Damage that never can be altered! Ironical, indeed: Parents laboring on the one hand to save their children, and at the same time doing just the thing to drive them away from God and His truth! What a mystery! What nonsense!

3:9, "The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves."

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Yes, the sins that are committed, are not the kind that people as a rule do in secret, but rather the kind that people are proud of, for they hide them not, they sin openly. And what could it be but doing those things in which the world takes pride: dressing like the world, talking like the world, and going to places where the world goes; being unruly, disobedient, indifferent, and contrary. Sad to say, some of these things are practiced even by Present Truth believers. Yes, even worse sins:

Many Present Truth believers will not take orders. Then when things do not turn out right, they have someone to pin the wrong onto! They even question whether God be leading in His work, if He has taken the reins in His own hands! What can one use to illustrate acts of this kind?--To say, "What mystic bologna to pass on to others," is hardly adequate, because no one is really supposed to know exactly what bologna is made of, but Christians are expected to know and to speak the truth and nothing but the truth.

But what is even still worse, some get hurt if something is done without their being consulted first! They never, though, ask if the Lord has been consulted about it. They still want to be followed, even by God Himself. The very men who could have been a great help to Moses, were a great hindrance, the very ones who were creating trouble and discontent. And nothing did bring them to their senses, not the Lord Himself, so the earth opened her mouth and swallowed them (Num. 16:26-33; Patriarchs and Prophets, pp. 400-405).

Brother, Sister, the time has come for us to get out of our childhood, and become grown men in the Christian faith. The time has come for us all to take "strong meat." Remember that those who are in the work to exalt themselves shall be humbled instead. The work we are doing would have gone into the "dumps" ere this, if it had been dependent on human wisdom and human effort.

3:9-12, "The shew of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him. As for My people, children are their oppressors (rulers), and women rule over them. O My people, they which lead thee cause thee to err, and destroy the way of My paths."

No, God Himself cannot rule over the proud, self-important, and self-sufficient. But as to His people, even children and women rule over them. Thus they are now being warned, that the proud who now

12. Isaiah 2 & 3. . . September 7, 1946.

rule over them are causing them to err, destroying God's plan for them.

A certain Davidian said, "I hope the Lord will soon take the reins in His Own hands."

Moses knew that the Lord had taken the reins in His Own hands to deliver Israel. But the multitude, even when they came to the Red Sea, did not know that God had taken the reins in His own hands. They, too, thought everything was in Moses' hands. After they passed through the Red Sea, they sang the song of deliverance, and understood that God's hand had delivered them. But soon after, they forgot, and again accused and condemned Moses for bringing them into the desert wastes. And when they came to the borders of the promised land, He could not lead them into it, but He had to drive them back into the desert, and keep them there forty years in all.

Yes, even the manna coming down to earth daily, along with the other wonders, failed to convince the multitude that God had taken the reins in His own hands. As a result their carcasses fell in the desert, but the children whom they thought would never make the goal went into the land (Num. 14:1-3, 27-32; 16:63-65).

So it is today. There is a certain class of people whom God Himself could not convince of anything. Those who think He has not taken the reins in His own hands, will always think thus, because they never take orders from any but themselves. They will continue to question and criticize everything in which they themselves have no part. They are not God's people regardless of their profession, or of what they think or say. His real people, He declares, are able to take orders from anyone the Lord may appoint.

3:12, "As for My people, children are their oppressors (rulers) and women rule over them. O My people, they which lead thee cause thee to err, and destroy the way of thy paths."

Yes, anyone whom He appoints, can rule over His true people, because they walk in the light of the Lord, not in their own sparks. He plainly states that those who now rule over them, those mentioned in verses 2 and 3, are causing His people to err, and are destroying the way of their right path.

3:13, 14, "The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses."

Think of it! Robbing the poor to enrich themselves. Even the place of worship is made a den of thieves. Men with talent have become tax-collectors. Not collecting tax on property, but on one's faith, emotions, reputation, pride, exaltation, and what not,--any-

13. Isaiah 2 & 3. . . September 7, 1946.

thing to add to their income. So while the poor are becoming poorer, the soothsayers are becoming richer. And while the latter's houses are used as pack rat nests, the house of God is used as a house of merchandise.

We should be God-fearing people. We must never fall back into Laodiceanism. We should be considerate shepherds, not vehement grafters.

Moreover, some are using very poor judgment: On the one hand they are doing everything both for the young in the home and for the young in the faith, and on the other hand they are doing all to ruin them both. How?--By occasional remarks which create doubt and suspicion against the work of God. Such drops of poison are labeled and passed on as heart and headache medicine, as it were. But the result is a general exodus from both the home and the church.

We are called to be reformers, not deformers, gatherers with God, not scatterers with Satan. Let's be what we profess to be, and thus stand before the Throne of God without guile in our mouths, and eventually without sinners in our midst.

3:14, "The Lord will enter into judgment with the ancients of His people, and the princes thereof: for ye have eaten up the vineyard; the spoil of the poor is in your houses."

What a condemnation!--Those that rule the people have eaten up the vineyard.

3:15, "What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of hosts."

We must not disfigure the faces of the poor. We must instead make their hearts glad and their faces shine with the glory of God, not with the pretentious inventions of wicked men. If you think you should be all God wants you to be, then put out from among you the world, retain only that which God's Word approves and commands, and you shall reach your goal without fail. Read "Testimonies," Vol. 1, pp. 268 to 270.

No longer be children, but full-grown Christians. You will, of course, have a struggle, but you shall overcome if you make the effort. Read over again Tract No. 14, pp. 30 to 50.

Closing Song: Congregation--"Blessed Are They That Do"

Benediction

Postlude: Orchestra

Text of Study given by V. T. Houteff
Sabbath, September 14, 1946

Mt. Carmel Center
Waco, Texas

Preclude: Orchestra

Opening Song: "More About Jesus"

V. T. Houteff: Let us pray the Lord's prayer.

Prayer: Congregation

Before engaging in a season of prayer, I shall read from
Mount of Blessings, p. 154, beginning with the first paragraph.

M.B., p. 154, "Jesus teaches us to call His Father our Father. He is not ashamed to call us brethren. So ready, so eager is the Saviour's heart to welcome us as members of the family of God, that in the very first words we are to use in approaching God, He places the assurance of our divine relationship,--'Our Father.'

"Here is the announcement of that wonderful truth, so full of encouragement and comfort, that God loves us as He loves His Son. This is what Jesus said in His last prayer for His disciples, Thou 'hast loved them as Thou hast loved Me.'

"The world that Satan has claimed and has ruled over with cruel tyranny, the Son of God has, by one vast achievement, encircled in His love, and connected again with the throne of Jehovah. Cherubin and seraphin, and the unnumbered hosts of all the unfallen worlds, sang anthems of praise to God and the Lamb when this triumph was assured. They rejoiced that the way of salvation had been opened to the fallen race, and that the earth would be redeemed from the curse of sin. How much more should those rejoice who are the objects of such amazing love!

"How can we ever be in doubt and uncertainty, and feel that we are orphans? It was in behalf of those who had transgressed the law that Jesus took upon Him human nature; He became like unto us, that we might have everlasting peace and assurance. We have an Advocate in the heavens, and whoever accepts Him as a personal Saviour, is not

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left an orphan, to bear the burden of his own sins.

"'Beloved, now are we the sons of God.' 'And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.' 'It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.'"

What shall we pray for?--Let us pray for the thing the reading calls for. Then who will volunteer to lead from that side of the chapel? And who will volunteer to follow from this side of the chapel?

Prayer: Sister deVille, Brother Vanoy Smith, and Brother Houteff

Song: Congregation--"Pass Me Not."

Our study for this afternoon is a continuation of our last Sabbath's study--

Isaiah Three.

We shall begin just where we left off, with the sixteenth verse. You remember that in our last Sabbath's study, we found that the prophecy of the third chapter of Isaiah actually begins with the second chapter, continues on through the third, and ends with the fourth chapter. And you also recall that the concerns for Judah and Jerusalem, are the concerns which God has for the church "in the last days," for the church in the latter part of the time of the end.

In other words, you recollect that in these chapters God is speaking directly to us, to the people who are living at this very time.

Knowing now that chapter three presents the Lord's concerns for us, we shall now begin our study with

Isa. 3:16, "Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet:"

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Besides the concerns which we took up last week, the Lord has this message for "the daughters of Zion." The concerns of these chapters are sent to Judah, Jerusalem, and Zion of the last days. Let us now in a moment apply the significance of each term.

The term Judah (Kingdom of Judah) takes in the whole nation. Applying this term to the church in our time, it should mean the denomination as a whole, the people that are to make up the anti-typical kingdom of Judah.

According to Nehemiah 11:1, the term Jerusalem anciently meant the rulers of the nation. Applying this term, to our time, it should mean the under-rulers of the denomination, the conference officials.

Anciently the kings of Judah ruled from Zion. Applying this term to our time, it should mean the General Conference officials.

Now you can see the possible application of each: The term Judah takes in the laity; the term Jerusalem takes in the local and union conference officials; the term Zion takes in the General Conference officials. What other applications can possibly be made?

In these particular verses, therefore, God is especially addressing the daughters of the ministry, those that are at the head of the work. Accordingly, He is about to do something because the daughters of Zion are "haughty," proud. Their pride is made manifest in the fact that they walk with stretched forth necks and wanton eyes; they are unrestrained, licentious, vain. Then, too, while walking they mince and tinkle with their feet. They do not walk naturally. They perform as it were, and to attract public attention they even make certain sounds with their feet. As God sees them they are on the streets, not to go to get their work done, not to get to where they have started, but they are there to be seen. And to repeat, in order to make sure of their aim, they make a sound with their feet. This is the way God sees the state of affairs among the daughters of Zion: that they are the very ones who lead in this licentious evil in the church.

And do you remember what the Lord has against the men, the ancients of His people, against the mighty man, the judge, the prophet, the prudent, the captain of fifty, the honorable, the counsellor, the cunning artificer, the eloquent orator (verses 2, 3)?--They are "soothsayers," He declares (2:6); they "have eaten the vineyard; the spoil of the poor is in their houses." (3:14). This is what makes their women haughty!

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Human beings do not know what they themselves do, Brother, Sister, but God does. God knows what our deeds are leading to, and what influence we are having upon others. He knows what the results shall be.

3:17, "Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts."

Because the daughters of Zion are on the one hand making fools of themselves, and on the other hand professing to represent Heaven, the Lord will smite with a scab the crown of their heads. No, they are not getting away either with the spoil of the poor, or with their own foolish, wicked, vain fiddle-faddle.

"And the Lord will discover their secret parts." They are proudly misusing their heads and their necks, their wrists and their feet. They are proud to make a display of their wares. For this reason, the Lord will put on display those parts which they do not wish to have exposed. He will make them naked. He will make a public example of them.

3:18, "In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon."

"In that day," the day in which these conditions prevail among God's professed people, He will take away their bravery, take away the boldness with which they make fools of themselves. He will remove their wicked ornaments of their feet, legs, and necks. Yes, these daughters of Zion, right at the head of the work, are challenging the Lord, and misleading His people at the expense of His truth and His vineyard! But now He will turn the tables--He will challenge them.

What can round tires like the moon be?--Well, they may be the high heels under their feet, the heels that make their necks long and their backs weak. And again, the round tires like the moon may be the fancy things which they put on their heads, and which they call hats probably only because they are put where the hat ought to be. To follow the fashions of the world is perfectly proper for unbelievers, but it is certainly all wrong for those who profess to be believers of advanced Truth.

3:19-23, "The chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits

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of apparel, and the mantles, and the wimples, and the crimping pins, the glasses, and the fine linen, and the hoods, and veils."

This catalogue of ornaments takes in everything imaginable; everything that one may put on, everything that makes one proud, everything that is put on for display. Why not now, Brother, Sister, far and wide, remove from your bodies the vanities that degrade your professed reputation, and that make God's message of no effect? Why not now dress neat, clean, decent, modest--in harmony with your profession? Why wait until the Lord smites you with some curse from which you can never recover? Why not work out your welfare of life with God, the One Who is your only true Friend, your only Deliverer, the only One Who knows all your problems, the only One Who can blot out your sins? Why not take the advice of the all-wise God, rather than with hypocrisy to bring yourself down to the level of the wicked, the indecent, and the disrespectful,--hypocrisy that leads down to the valley of indecision, of uncertainty, of calamity, of disgrace? Why should you in the name of the Lord spin devilish webs for unwary feet to be entangled in? Why should you serve your enemy while professing to be Christ's representative? Why sin because others do? The Lord has called you "to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom decketh himself with

ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but Thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marryeth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence. And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth. The Lord hath sworn by His right hand, and by the arm of His strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine for the which thou hast laboured: but they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of My holiness. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughters of Zion, Behold, thy salvation cometh; behold, His reward is with Him, and His work before Him. And they shall call them, Thy holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken (Isa. 61:3-11; 62:1-12)."

Do you suppose that we Present Truth believers can convert the heathen to Christ's way of living when we dress like them, especially when they know that our dress is not in harmony with our profession? So far, it looks as though the heathen have heathenized the church.

If God had wanted you to be different from what you already are, He could have made you different. If He had wanted you to be a Turkey bird, He would have given you a nose jewel, ear rings, and a brooch as He did the Turkey. If He had wanted you to be a

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peacock, He would have given you a peacock tail and a peacock crown. If He had wanted you to have a stretched out neck, He would have made you like the giraffe. If He had wanted you to tinkle as you go, He would have made you with the necessary accessories as He did the diamond-backed rattler. He could have made you any way He had wanted to. But are you not glad that He has made you just as you are? If He had wanted you to be like someone else, He would not have put you at the head of His great work; He would have put that "someone else." Are you not glad, though, that He has chosen you?

Not many years ago if a woman should have appeared on the streets attired in the kind of dress the women of today wear, she'd have been rushed into jail. But if a woman in a dress of that day should appear on the streets of today, no one would bother her. What does that mean to you?--Does it not mean that the dress of today is indecent?

Are you Davidians, too, going to fall after the manner of the haughty daughters of Zion? Have you come in this world to gratify the eyes of the street idlers? or are you here to do the world good, and to please the Lord? Which one of you brethren wants to have your wife or your daughter on exhibition to please the wanton eyes which fill the streets?

Why is God to strip the daughters of Zion of their vanities?--Let us hear Him answer:

3:16, "Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet."

The fashionable way of dressing makes them haughty, proud; makes them stretch forth their necks, and makes them tinkle with their feet; makes them do anything to attract attention, everything to make themselves appear indecent, hypocritical, and questionable characters. Is it any wonder that there is so much weakness in the church? One must, as it were, carry a gun to protect his wife on the streets. How can it be otherwise when the women themselves invite trouble?

Moreover, if you sisters do not dress in harmony with the Lord's will, with His advanced truth, even the world will not think much of you if it knows anything of your profession. They are looking for hypocrites anyway, and if you are not faithful to your religion, you will in their eyes appear to be the biggest of hypocrites.

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3:24, "And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty."

Dress properly, Sisters, and you will find not only that wicked men will not hang after you, but also that the Lord's curses will not fall upon you.

3:25, "Thy men shall fall by the sword, and thy mighty in the war."

What will be the results if the daughters of Zion fail to reform?--Their men shall fall by the sword. Do you want me to tell you how they will fall by the sword?--No sincere Christian boy in his right senses, will ever as much as consider marrying a girl that is dressed as a hypocrite dresses. If such a worldly-minded girl is ever to get married, what kind of man will she get?-- Not an informed Christian in Present Truth, I am sure. She will get the kind of man that does not have God's protection over him, the kind that is to fall in the war, the war that is fought while God's people are being delivered. (Reread Tract No. 14.) If you want to have a Christian home, if you want to save your men, then quit fooling with the Devil. Get to be God's true representatives. 1-6-31

What would you think if the angels came down on the streets dressed like the women of today? Would you think they were angels, or would you think they were devils? Would you think that heaven is a good place to live in? Honestly, what would you think? Would you give them the respect they deserve? No, I am sure you would not. Then why not dress as the angels would dress? If the angels should now appear, they would not be ashamed to be seen by the women of today, but the women would be ashamed to be seen by the angels. Honestly, truth is truth, and sense is sense. Let us have them both.

3:26, "And her gates shall lament and mourn; and she being desolate shall sit upon the ground."

The very entrance, the very thing that permits the children to come in, and that keeps out strangers, the standard of Zion's profession, is to fall. Her gates, her places of gathering, shall lament and mourn. Zion herself will be desolate, and sit on the ground, not on a throne. Why suffer such a loss? Why not hear the Lord's rousing cry?--

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Isa. 52:1,2 "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion."

Do not put off this urgent call for tomorrow, Brother, Sister. If you fail today, the morrow will never come. This is your opportunity. Of course people will look at you, but they will not take you as an evildoer, or as a vain or a lude person, but rather as a respectable Christian. If they hate you, it will be only because your behaviour is making them ashamed. And, moreover, how else will you win them to your religion, the religion which they must have to be saved, unless you rightly represent it?

When I go out with my wife, people that have never even seen me before, with but very little hesitancy call me "Reverend." They take me to be a preacher. That shows what the people of the world think when they see properly well-dressed women. Better to have them think that you are a preacher's wife or daughter, than to have them guessing.

As aforementioned, just as chapter 3 is a continuation of chapter 2, chapter 4 is a continuation of chapter 3. We shall therefore continue this study through chapter 4.

4:1, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach."

That is, in the last days, the time the daughters of Zion are haughty, then seven women (all the churches of that day) shall say, "We shall eat our own bread, live our own way. We shall wear our own clothes, dress as we please. There is but one thing that we want from you: Only let us be called by Thy name, Christians, to take away our reproach, that we be looked upon as blameless, innocent, that we may maintain our reputation." Think of it!--Using the Lord's name to cover up their rottenness of character! The church fallen! The church sold out to the world!--and there she is.

Now, to this end, I want to have a poem read to you. It tells how the fall came about. Will you please come up here and read that poem?

(Sr. Houtoff read the poem "The Church Walking With the World.")

The Church and the World walked far apart
On the changing shores of time,
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way!"
But the good Church hid her snowy hands
And solemnly answered "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way that leads to death;
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain;

The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying, in accents low,
"Your dress is too simple to please my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,

11. Isaiah 3. . . September 14, 1946.

And the World gave, in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
With walls of marble and towers of gold,
And furniture ever so fine."
So he built her a costly and beautiful house;
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned seats for the rich and the gay,
To sit in their pomp and pride;
But the poor who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World.
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money and buy rich robes,
Buy horses and carriages fine;
Buy pearls and jewels and dainty food,
Buy the rarest and costliest wine;
My children, they dote on all these things,
And if you their love would win
You must do as they do, and walk in the ways
That they are walking in."

So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
But she drew her beautiful robes aside,
As the widows went weeping by.

Then the sons of the World and the Sons of the Church
Walked closely hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.
Then the Church sat down at her ease, and said,
"I am rich and my goods increased;
I have need of nothing, or ought to do,

12. Isaiah 3. . . September 14, 1946.

But to laugh, and dance, and feast."
The sly World heard, and he laughed in his sleeve,
And mockingly said, aside--
"The Church is fallen, the beautiful Church;
And her shame is her boast and her pride."

The angel drew near to the mercy seat,
And whispered in sighs her name;
Then the loud anthems of rapture were hushed,
And heads were covered with shame;
And a voice was heard at last by the Church
From Him who sat on the throne,
"I know thy works, and how thou hast said,
'I am rich,' and hast not known
That thou art naked, poor and blind,
And wretched before My face;
Therefore from My presence cast I thee out,
And blot thy name from its place."

--Matilda C. Edwards.

I do not know the person who wrote the poem, but that poem is as inspired as what I have read to you from the Bible. How do I know?--I know it because that poem tells the same story as the Bible does. Those who like to dress and look like the world, do so only because their hand, as it were, is in the world's hand, and because the world refuses to walk with them unless they dress as the world dresses. Ironical indeed--The world is true to its profession, but the daughters of Zion are not true to theirs!

Now do you want to know who are the world in our midst?-- Well, I'll tell you. The world kept on pleading. The church kept on backing out. But the world kept on pleading and pleading until it finally won, and the church then arrayed herself in the world's fashionable garments. Those who, therefore, give in by a fraction of an inch, day by day, are the very ones who by their influence cause others in like manner to give in. They are the very ones whom Satan is using to cause the church to fall. Awake Brother! Awake Sister! lest the Devil make an everlasting fool of you.

God is not asking us to put on anything that will roast our bodies. But He is asking us to put on something decent that will represent Him and His message of the hour. Unless we do this, the world will not believe that He has sent us, and we ourselves will lose out. Our manner of dress speaks louder than words.

13. Isaiah 3. . .September 14, 1946.

Of course, the Devil works both ways, he himself cares not which, but he is careful to accommodate the sinner so as to win him to his side. If one extreme will not do, the Enemy lets him have the other--anything to keep him from the middle of the road, from following the Lord.

4:2, "In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel."

In that day, in the day the daughters of Zion become haughty, in the day that seven women take hold of one man,--at that time, the Branch of the Lord shall be beautiful and glorious, and the fruit of the earth excellent and comely for them that are the escaped of Israel. What are they to escape from?--Verse 3 will tell us.

Verses 3:1-3, "For, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, and the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator."

It is evident that they escape the sinner's destruction. The sinners perish in God's displeasure, but the righteous escape, live on.

4:3, "And it shall come to pass that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Only the holy ones escape: those whose names are written in Jerusalem, in the place from which goes forth God's message of the hour. When is this to be?--The Lord Himself has the answer:

4:4, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning."

4:5, "And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by

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night: for upon all the glory shall be a defence."

"And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from the storm and from rain."

In this time of trouble, when every element is at work to upset and destroy, God's people will be protected. They shall have perfect peace. Brother, Sister, let the world's ways go. Have your name written in Jerusalem, in the church that has the Lord's message for the day; the church that eats the Lord's bread, lives on the Lord's truth; the church that wears the Lord's apparel; the church that has His righteousness.

Benediction

Closing Song: Congregation--"Weighed and Wanting"

Postlude: Orchestra

Text of Study given by V. T. Houteff
Sabbath, September 21, 1946

Mt. Carmel Center
Waco, Texas

Prelude: Orchestra

Opening Song: Congregation--"Lift Him Up"

Let us pray the Lord's Prayer.

Lord's Prayer: Congregation

Opening Remarks

I shall read from "Mount of Blessings," p. 155, beginning with the second paragraph.

M.B., p. 155, 156 "The very first step in approaching God is to know and believe the love that He has to us; for it is through the drawing of His love that we are led to come to Him.

"The perception of God's love works the renunciation of selfishness. In calling God our Father, we recognize all His children as our brethren. We are all a part of the great web of humanity, all members of one family. In our petitions we are to include our neighbors as well as ourselves. No one prays aright who seeks a blessing for himself alone.

"The infinite God, said Jesus, makes it your privilege to approach Him by the name of Father. Understand all that this implies. No earthly parents ever pleaded so earnestly with an erring child as He who made you pleads with the transgressor. No human, loving interest ever followed the impenitent with such tender invitations. God dwells in every abode; He hears every word that is spoken, listens to every prayer that is offered, tastes the sorrows and disappointments of every soul, regards the treatment that is given to father, mother, sister, friend, and neighbor. He cares for our necessities, and His love and mercy and grace are continually flowing to satisfy our need.

"But if you call God your Father, you acknowledge yourselves His children, to be guided by His wisdom, and to be obedient in all

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things, knowing that His love is changeless. You will accept His plan for your life. As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest. It will be your joy to recognize and honor your relation to your Father, and to every member of His family. You will rejoice to do any act, however humble, that will tend to His glory, or to the well-being of your kindred.

"'Which art in heaven.' He to whom Christ bids us look as 'our Father,' 'is in the heavens; He hath done whatsoever He hath pleased.' In His care we may safely rest, saying, What time I am afraid, I will trust in Thee.'"

What shall we pray for? What does the reading command us to pray for?--That we appreciate God's love, and that we understand Him. And what else?--That we understand aright what it means to pray the Lord's prayer; that we know why we address God as our Father, and pray as members of one family, as brethren of one household; that we should not pray for ourselves only, but for our neighbors, too, and even for our enemies. Who will pray? Brother Goodman, will you lead us in prayer? Another may follow.

Prayer: Brother Goodman, Sister Alen, and Brother Houteff

Instrumental Duet: "Is Your All On the Altar?"--Accordion: Betty Goodman; Vibra Harp: Marian Hermanson.

Our subject for this afternoon is,

WHAT MAKES US ELIGIBLE TO RECEIVE THE SEAL
AND TO ENTER INTO THE KINGDOM

A number of brethren have written to me from time to time, wanting to know what is to make them eligible to receive the Seal of God. Some want to know if they would be sealed by doing this or by doing that.

The question is, indeed, very timely and commendable. But such a vital question as this cannot be answered in an abstract

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way. Whatever the answer may be, it must be concrete, as concrete as is the question itself. And who could answer it more concretely than those who have gone before us; those who had the same duties to perform, the same experience to go through; those who had to travel on the same road that we are traveling on; those who were preparing themselves for the kingdom as we are?

In no others than in those who left Egypt and who started for the Promised Land can we find this parallel. No, in none others. They are our only types. Their duties, therefore, are our duties, and their failures should be our stepping stones. In other words, the deeds of those who entered into the Promised Land must be our deeds, and the deeds of those who failed, we must refrain from doing.

We shall now endeavor to find out why some of them went into the kingdom, and why others did not go in, for this is what Inspiration commands us to do. We therefore shall turn to

1 Cor. 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

This Scripture reveals that the things that happened to God's people in Moses' day happened to them for ensamples, for types; and that these ensamples were written for the benefit of those who were to live in the time of the end. Then, too, the scripture implies that if the experiences of ancient Israel were not for ensamples, they would not have been written. How important, then, that we study them.

We note that those who got in did one thing, and those who were left out did another thing. In order for us to know what we must do to receive the seal and to enter into the kingdom, we must examine the deeds of those who got into the Promised Land, and also the deeds of those who did not get in. To begin with, we know that only those who trusted in the Lord day by day went into the Promised Land, but let us find out how the works of each later showed up.

Moses was the human agent who started the movement, and you know his history. He was reared in the courts of Pharaoh. There he received his education, the highest the world could then offer. He understood that he was the one to free his brethren, the children of Israel, and he felt quite capable of doing the job.

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You remember how he started out without being told. He killed an Egyptian, got in a quarrel with one of the Hebrews, and then fled. In Midian he got a job, became a shepherd, and married his boss's daughter. During those forty years of shepherd's life he forgot the Egyptian language, and with it his Egyptian learning. In its place, though, he learned to keep sheep. And He thus dismissed from his mind the idea of his ever delivering the people of God out of their Egyptian bondage.

Just then,--when he decided that he was unfit and weak for the job,--then it was that God saw him strong and fit. And God commanded him to go back and bring out His groaning people. You know how Moses protested against the idea of going back to Egypt. He argued that he had failed before, and that he was now altogether incapable; so much so, that he could not even speak the language anymore, and that he was not a talker anyway. God removed these objections by promising to give him his brother, Aaron, to be his spokesman. And after a prolonged conversation, Moses was finally convinced to go.

He went into Egypt, and there by his shepherd's rod he performed many signs and wonders before both the Egyptians and the Hebrews. And you doubtless remember their experiences in the night before leaving Egypt, the night of the Passover. Moses had proclaimed throughout the land that that night the first-born in every house would be slain, if the blood was not found on the doorpost.

Those who disobeyed the injunction were busy the day following burying their dead; but those who obeyed the order were quitting the brickyards. Yes, their ability to take orders kept them away from the graves and freed them from slavery. Let us likewise take orders if we want God's favor and His seal in our foreheads.

After the Passover the people left Egypt with great Zeal and unflinching hope. But when they reached the Red Sea and found no sail boat to take them across, and behind them was Pharaoh's army in pursuit of them, they were filled with consternation. They accused Moses of bringing them to the sea, to make their escape from their enemies impossible.

Humanly viewing the situation, they were in a precarious predicament. In that very moment they forgot their great deliverance from Pharaoh's taskmasters, and, as they saw it, the evidence against Moses' ability to lead them was overwhelming. So far as they were concerned, the bottom of the whole venture had dropped out. Their hopes of ever going ahead, or even going

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back, forever left them, all because they thought Moses was their deliverer. How short-sighted, unstable, doubting, and forgetful human beings are! How much greater is God's stability than man's!

What a great difference would there have been had the Israelites only believed that the thing which appeared to be their death trap, was actually their only salvation, their only hope of escaping Pharaoh's sword.

Their real danger we now see was not the results of what Moses did, but their own injection of human wisdom in God's work. They had failed to see that He could again perform a miracle to deliver them from their danger, even if Moses had erred.

Having their failures before us, we should make them our stepping stones, if we want the seal of God. Let us wholeheartedly believe that God is able to deliver us, that He is in charge of our salvation, that we human beings of ourselves know nothing about it, but only what we are told by His appointed servants.

God, in His wisdom, had brought them to the sea for their own good, but they could not see it His way. By a mighty miracle He divided the sea, brought them across, and at the same time, by the same miracle, He destroyed their enemies. Now they were actually free.

Had Moses been as doubtful as they, what effect would his rod have had as with it he struck the sea?--None whatever, Now we clearly see that the wisdom of men is foolishness with God.

If the Infinite had acted in harmony with the judgment of the finite, God would not have led the Israelites to the sea; Moses, of course, would not have, either; but where, then, would their safety have been?

Notwithstanding this ensample, men even today expect God to work according to their judgment, and that is why He uses children to accomplish His work when He cannot use the wise and the prudent.

The multitude well knew that Moses had followed the leading of the cloud and the fire, and not his own judgment. But none of these things seemed to make any lasting effect on them. If they had been but children, if there had been no grown persons among them, there would have been no trouble. Is it any wonder that Jesus said: "Verily I say unto you, Except ye be converted,

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and as little children, ye shall not enter into the kingdom of heaven [Matt. 18:3]"?

After they crossed the sea, and after it closed in on their enemies, they again saw God's infinite wisdom in the way He had led them, and this time, in the form of a song, that wonderful song which you find recorded in Exodus 15, they gave God the credit for their marvellous deliverance.

Notwithstanding this great miracle, too, when the Israelites had gone but a short distance inland and they found themselves without food and water, they immediately forgot again the name of the Lord, and magnified the name of Moses and also the barren desert. Had they only thought of their miraculous deliverance from Egypt and from their enemies at the Red Sea, they would have trusted Him in the desert, too. They would have known that if the great I Am was able thus to deliver them in the past, He was able also to give them food and water in the desert; that if He could dry the sea, He could also flood the desert, and make it blossom as a rose.

Today as in Moses' day many are duplicating the sins of the Israelites, their types: They are all on fire one day, and all on ice the next day. They are drifting back and forth like the waves of the sea in their doubting and complaining. They admit one great truth one day and forget it the next, and yet they expect to be sealed with the seal of God, and to stand with the Lamb on Mt. Zion! Is it any wonder that the things which happened in the exodus movement of that day happened for the learning of the exodus movement of this day?

The Lord satisfied the hunger of His ancient people with the best kind of food, the kind their work and climate required. He delivered it fresh daily, and it cost them not one broken cent. All they had to do was to bring it into their tents. They nevertheless murmured about even this. They disliked the manna, and wished they were back in Egypt eating of its flesh pots, and onions, leaks, and garlic. In their eyes, Moses was the great sinner, for they thought he was the one who brought their hardship on them!

Had God given them something other than manna, they would have been dissatisfied with it, too, because there was an evil spirit in them. Are you, Brother, Sister, appreciative of that which the Lord has given you today, our heavenly manna?

You recall that by their craving for flesh food they made it unbearable for Moses. He did not know what to do with them;

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God Himself did not know, other than to let them have it. At their great surprise the quail filled the camp, and the people gathered all they could put into their tents. But at what a great cost! Thousands of them died even while the flesh was yet between their teeth. Then they understood that the manna was the better food. It was a great lesson, but an expensive one.

Their murmuring, however, did not end even then. They found something else to murmur about. They grew jealous of Moses and of Aaron. "He is taking too much on himself," they said. "We are just as much favored as he is." Who were saying this?--The princes of the nation, the men who were the most capable, the very ones who should have known better. Those who should have been the greatest help to Moses were the biggest hindrance! They wanted Aaron's office, they wanted Moses' office. They refused to be satisfied with anything less.

The Lord Himself pointed out who their leaders were, but even He got nowhere! The only thing He could do was to cause the earth to open and bury them there. Thus, in one day thousands --practically all the so-called wise --fell into the bowels of the earth.

Finally the Israelites came to the borders of the Promised Land. And though they had witnessed all those miracles of the past, yet now they did not believe that God could procure the land for them! Think of it! They saw that He was able to deliver them from Pharaoh's brick yards, to take them dry-shod through the sea, to destroy their enemies, to give them food and water in the desert where there was none to be had; but at the very borders of the Promised Land, they thought He was not able to take them in! In effect, they thought that He was unable to finish what He had started! But there are thousands today who are doing virtually the same thing when they say, "Isaiah 2 and Micah 4 will never be fulfilled."

All of the Israelites, however, were not so distrustful, so unappreciative. It was those who were of age, those who should have known better, that started the ball rolling down hill, so to speak. The youth, of course, must have murmured too, but the Lord did not hold it so much against them, perhaps because they must have merely fallen in line with the adults. In order to salvage the youth, God had to bury all their murmuring parents, except the two faithful, trusting men who protested against the evil report of the other ten spies. Mark you, every adult that left Egypt, except Caleb and Joshua,

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had to be buried before the youth could cross the Jordan! What a memorial! What an ensample! Is there still the question why the prophet Elijah must "turn the hearts of the fathers to the children, and the hearts of the children to the fathers [Mal. 4:6] "?

We often think the Israelites were very wicked and unruly, but after having their experience to study and profit by, how much worse would we be if we do as they did? If we do no better now, how could we be eligible for the seal, and for the kingdom, since they were not?

Let us now go back to Moses' experience. When he thought himself capable of delivering the children of Israel; when he was only forty years of age; when he was in the very prime of his life, then it was that God in effect said to him, "You are not fit for the work, come out and I will make you fit." So, out Moses went.

Moses did not need Pharaoh's training in order to do God's bidding. It was a hindrance to him. Why?--Because it made him self-sufficient, independent of God. Such a person would be the right one to lead God's people into sin, and away from Him, but he would be the wrong one to lead others into God's high, exalted plan.

How true then the statement in "Testimonies," Vol. 5, p. 80: "...In the last solemn work few great men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view." God can help only those who know that they are unequal for their task, who know that they need help. So, then, those who think that they can do wonders, are the very ones who can do nothing but harm.

Plainly, then, those whom God is to use in His final work, in the time of the end, are not to be anything like the Egyptian crown prince, nothing like the learned Moses. They are to be something like the unlearned, the shepherd, Moses. Those who can learn how to keep and feed sheep and to take orders, are the only ones who can be taught how to keep and feed God's people.

There were many incidents of murmurings among the Hebrew host, but time will not allow me to speak of them all. I shall, however, mention one or two more.

Moses' wife was the only Ethiopian in the entire company. For this reason some thought they were much superior to her, as

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though race had anything to do with making people superior or inferior. What did God think? What happened to Miriam, Moses' own sister, after she criticized Moses?--She became leprous. How did she recover from the leprosy? Was it not by Moses' prayers? There she was, trying to break up his family, yet Moses prayed for her recovery.

Who anciently went into the Promised Land?--All but the murmurers. Do you suppose that you can entertain their same evil spirit of murmuring and complaining, and in spite of it receive the seal?--How absurd. How unfair it would be for a just God to destroy the disobedient of that day, but take into His kingdom the disobedient of this day.

Let us now sum the deeds which qualified one group to enter into the Promised Land, and the deeds which disqualified the other group and thus kept them out of it. What made them eligible to cross the Jordan? Those who trusted God for everything and accused no one for their test of faith, knew that God was their Chief Leader. These persons recognized Moses as the one through whom God was communicating to them. They did not look on him as being anyone other than who he was. They were not dissatisfied with their own position or office. They took orders as the orders were given. And they were the only ones who entered into the land. The other group who did the opposite were kept out of it by their own evil ways.

. Having these ensamples, this picture to go by, I can tell whether I am headed for the kingdom, or whether I am headed for the bowels of the earth [Rev. 12:16]. And I am sure that you can tell the direction you are going in, too. The Lord ^(★) does not require more or less of us than He required of our types. There is, therefore, no mystery as to what we must do, and what we must not do to receive the seal of God.

Having this guiding light, we need not go into the land of wonderment, or entertain the idea that we must have a feeling of some mysterious kind, some exciting emotion, in order to be in favor with God. We need not act like jitterbugs; we need not wallow in the dust, or jump to the ceiling and make fools of ourselves. All we need to do is be ourselves; do what God's message of the day requests; be calm; be decent; be respectable, heavenly-like beings, endeavoring to do God's will on earth as it is done in heaven. We need not make a display of ourselves, but we need to mind our business, and keep our "noses" out of other people's business. When we do all this we may have a clear conscience, because we have done all we can, all we are expected to do; we have complied with all God's

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requirements. Simple enough. He who possesses all of these virtues will doubtless be sealed; and will stand without guile in his mouth, without stain on his character, with the Lamb on Mt. Zion, before the throne of God.

There were some in Moses' time, too, who tried to gratify their personal feelings and emotional excitements. The record says that they ate and drank and rose to play, but the Lord pronounced them idolaters, and He caused them to die in the desert, rather than taking them into the Promised Land. Yes, they had a wonderful sensation while they played and acted like mad men, but they experienced a greater sensation when God's curses fell upon them.

Now, you may be in doubt about whether certain things are right or wrong, because they have never been made clear to you, but for those things you are not held responsible. God holds you accountable for only those things which you have been given light on.

Are we not all now glad that while we are invited to the Kingdom, we are also told how to get there? Seeing this wisdom, then, we must never let our confidence in God wane. We must be stable, be dependable, be firm in everything, and thus be lacking in nothing. We must have a good backbone and not be wishy washy--one day for God's leadings, the next day against them. We must not be like a tree that is swayed in every direction by the wind. We must know what we believe, and believe what we know. And most important of all, we must know that we are led by God, not by Moses, not by any other person; and we must stand by Him today, tomorrow, and throughout all time to the end.

Let us not be like the Pharisees, by talking ourselves out of advancing truth by the use of Moses' writings, or by the use of someone else's writings. The Jews did that wicked thing, but where are they today? They were building tombs in memory of the dead prophets, and at the same time they were slaying the living ones! Let us not likewise be foolish, building tombs, but rather, let us progress with God's work, His truth, so that when it is completed we may still be with it. ★

Having this light on our narrow pathway, we see that the verses which I shall now read to you are self-interpreting.

(Read Hebrews, chapters 3, 4, 10, and 11.)

Song: Congregation--"Faith of Our Fathers"
Benediction
Postlude: Orchestra

Text of Study by V. T. Houteff
Sabbath, September 28, 1946

Mt. Carmel Chapel
Waco, Texas

Prelude: Orchestra

Opening Song: "Toiling On"

Lord's Prayer: Congregation.

Opening Remarks

I shall read from "Mount of Blessings," beginning with the first paragraph on page 157.

M.B., 157, "To hallow the name of the Lord requires that the words in which we speak of the Supreme Being be uttered with reverence. 'Holy and reverend is His name.' We are never in any manner to treat lightly the titles or appellations of the Deity. In prayer we enter the audience-chamber of the Most High; and we should come before Him with holy awe. The angels veil their faces in His presence. The cherubim and the bright and holy seraphim approach His throne with solemn reverence. How much more should we, finite, sinful beings, come in a reverent manner before the Lord, our Maker!

"But to hallow the name of the Lord means much more than this. We may, like the Jews in Christ's day manifest the greatest outward reverence for God, and yet profane His name continually. 'The name of the Lord' is 'merciful and gracious, long-suffering, and abundant in goodness and truth, ... forgiving iniquity and transgression and sin.' Of the church of Christ it is written, 'This is the name wherewith she shall be called, The Lord our Righteousness.' This name is put upon every follower of Christ. It is the heritage of the child of God. The family are called after the Father. The prophet Jeremiah, in the time of Israel's sore distress and tribulation, prayed, 'We are called by Thy name; leave us not.'

"This name is hallowed by the angels of heaven, by the inhabitants of unfallen worlds. When you pray, 'Hallowed be Thy name,' you ask that it may be hallowed in this world, hallowed in you. God has acknowledged you before men and angels as His child; pray that you may do no dishonor to the 'worthy name by the which ye are called.' God sends you into the world as His representative.

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In every act of life you are to make manifest the name of God. This petition calls upon you to possess His character. You can not hallow His name, you can not represent Him to the world, unless in life and character you represent the very life and character of God. This you can do only through the acceptance of the grace and righteousness of Christ."

Will you, Brother Syphers, lead us in prayer, and Brother Vanoy Smith, will you please follow? And I shall close. Shall we kneel?

Prayer: Brother Syphers, Brother Vanoy Smith, Brother Houteff

Song: Congregation--"The Name of Jesus"

SUBJECT: Questions and Answers

I am requested to answer three questions. Here is the first.--

WHAT IS WRONG WITH "THE SHEPHERD'S ROD"?

Question: "How can 'the great stone' of Daniel 2, that smote the image on the feet, be a symbol of the coming of Christ, as Vol. 2 of 'The Shepherd's Rod,' pages 161 and 162 say, when the Bible says in Daniel 2:35 to 44, and you also say somewhere else that it represents the Kingdom's destroying the other nations and growing greater? Please explain."

Answer: "The Shepherd's Rod" plainly states that not all the words of its contents were dictated by an angel, but that what the angels did dictate is in quotation marks. It further explains that though the Biblical ideas it contains are interpreted by Inspiration, they are explained by finite words, and those words may not make the ideas stand out as clearly as they should.

★ The conclusion that the stone is symbolical of Christ's second coming, however, did not originate with "The Shepherd's Rod." Not having special light in the day it was published, and supposing that the denomination was teaching the truth on the subject, the "Rod" had no choice but to thus identify the "stone." And inasmuch as the "Rod" did not originate the idea that the stone represents the second coming of Christ, one cannot hold the "Rod" responsible for it.

★ After the light on the subject came to us, we abandoned the popular theory, and zealously proclaimed the Truth. Our

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position that the stone represents the Kingdom, is clear and in harmony with the Bible.

I shall now read the second question.--

WHAT IS WRONG WITH "PATRIARCHS AND PROPHETS"?

Question: "Why does Sister White in 'Patriarchs and Prophets,' page 5⁹, say that the sheaf of the firstfruits of the harvest was presented on the second day of the feasts, whereas Leviticus 23:11 says it was presented on the day after the Sabbath (Sunday)? Please explain."

Answer: Well, there is but one explanation, and that is: If the Bible teaches that the sheaf was to be presented before the Lord on the day (after) the Sabbath, and if "Patriarchs and Prophets" teaches that it was to be presented on the second day of the Passover feasts, we cannot say that they are both right. But if any is, the Bible must be right.

The answer to this question, therefore, is the same as to our previous one: "Patriarchs and Prophets" did not originate the statement, "the second day of the feast" --no, no more than did "The Shepherd's Rod" originate the theory that the stone of Daniel Two symbolizes the second coming of Christ. "Patriarchs and Prophets" only reiterated that which was then commonly understood.

LAODICEAN OR DAVIDIAN? 1 T.G. 8

Question: The third question is, "How do I know that I am not still a Laodicean, that I am now a true Davidian?"

Answer: In order intelligently to discuss this question, we must first have a mental picture of what Laodiceans are like, and what Davidians must be like. I shall read Revelation 3:13 down to 18.

Rev. 3:14-16, "And unto the angel of the Laodiceans write; these things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth."

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What is wrong with the angel? -- He is lukewarm. He is neither cold nor hot. If he were cold, he would be uncomfortable. He would build a fire to keep himself warm. If he were hot, he would be uncomfortable. He would open the windows to keep cool if possible. But he is neither cold nor hot. He is lukewarm, satisfied with what he is and where he is. He thinks he is all right, but the All-knowing One thinks he is all wrong; and the only thing the Lord can do, is to spue him out of His mouth, for when a person is satisfied with his position and attainments, it is next to impossible to do anything that will help him out of his delusion.

The rich young ruler who asked, "What shall I do to inherit eternal life?" was too well satisfied with his riches, and, as a result, he flatly turned down the advice that Jesus gave him: "Sell all that thou hast and distribute unto the poor, . . .and come, follow Me." Just that moment ★ he was spued out of the Master's mouth--Inspiration said nothing more about him.

What made the angel of Laodicea satisfied, comfortable, lukewarm? Let us read--

Rev. 3:17, 18, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The angel's belief that he is rich and increased with goods and in need of nothing is what made him lukewarm. In other words, his statement that he is rich, increased with goods, and in need of nothing, is untrue, for, in reality, he is wretched, miserable, poor, blind, and naked--in need of everything--but he himself does not know it.

By his words, "I am rich and increased with goods," he is actually saying that he has the Bible truths and the "Testimonies for the Church," and that in addition to these, he has other denominational books--an increase. Thus he makes himself believe that he has the whole truth to carry him clear into the Kingdom, that he needs nothing more. The Lord's counsel, however, that he buy of Him gold that is tried in the fire, so that he may be rich, unveils the fact that the

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Laodiceans' riches are not "pure gold," and that the so-called increase is not an increase of Truth, but of uninspired, private, interpretations of the Scriptures, interpretations that did not come from the Lord, are not tried in the fire.

He is naked, too, notwithstanding the fact that a white garment is being offered to him; that is, he has not availed himself of the righteousness of Christ. And his being naked, not having on any clothes, denotes that he has no righteousness of anyone else's either, but only his own.

Moreover, he is physically incapacitated--blind. And for his ailment the Lord's eyesalve is his only remedy. If he would but take the Lord's counsel and apply the salve to his ailing eyes, he could then see. What could the salve actually be?--

First, let us see what makes a man spiritually blind. The One Who knows even the number of the hairs of our heads, ! T.G. 8 p 19 points out that if the "light that is in thee be darkness, how great is that darkness!" (Matt. 6:23.) If negligence of spiritual light makes the offender blind, then something that will arouse in him zeal for spiritual light, light that will unveil to him his true condition, is his only remedy, the only "salve" that can possibly open his eyes. Let me illustrate:

Individuals often write in, saying: "I heard so much against 'The Shepherd's Rod,' and what I heard made me unmercifully prejudiced, but I happened to get hold of one of your little tracts, . . .and for courtesy's sake, I thought I'd see what it is about. But as I read a few pages of it, my eyes were then opened, and I read the whole tract. I am now anxious to read the rest of your books. Will you please send me whatever reading matter you can?"

Here is another such Providential incident. A certain person wrote from China:

"I picked up half of your Christmas Calendar (Tract #13) on the street, and my wife a few days later picked up the other half beside the curb of the same drive. I pieced them together, and got your address.

"I am deeply interested in all it contained, and am anxiously awaiting to hear from you. Could you tell me everything that will help me find my joy?"

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"With many thanks and best wishes, praying the Master's rich blessings on you and your household, and on your labors for Him."

These brethren obviously represent those who can be pried out of their Laodiceanism. Their experiences well illustrate that the "salve" represents Inspiration's timely Truth. But how can one possibly get others to listen or to read unless they are willing to unbiasedly investigate that which comes to him in the name of the Lord?

Now let me tell you of another class of individuals from whom I often hear. Listen to what they say:

"Please keep your 'Rod' to yourself, take my name from your mailing list. I am not in the least interested in what you are doing. Your booklets go into the fire just as soon as they come. I never read them and I never will, no not a line. I am satisfied with my religion. I belong to the true remnant church and I expect to go with it. How dare you try to deceive me?"

This kind of talk is typically Laodicean. It perfectly expresses their lukewarmness. The Lord, though, is against their attitude.

Think of it,--a Laodicean saying to one of his own brethren who writes to him in the name of the Lord, "I never read your booklets, I never will read them. Keep them to yourself. I have all the truth to carry me clear to the kingdom! Go deceive someone else, not me."

Is there something other than an attitude like this which could more completely and more quickly sever one's communication line with God? And if the language which I have just read to you does not say, "I have need of nothing," then what would say it?

This group of Laodiceans, you see, will never, never, have their eyes opened, will never be anything but wretched, miserable, poor, blind, and naked. They can never be reached--no, not by the Lord Himself. He Himself cannot possibly get a hearing from them.

The only thing God can do is to spue them out of His mouth, never again to mention their name at the Throne of Grace. This they bring to themselves all because they have

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accumulated theories, ideas, formalities, and prejudices--a pile of so-called truth, their great increase of so-called goods. They read the Bible with the hope of finding proof by which to disagree with everyone but themselves. Yes, they even spend hours and days in search of hooks upon which to hang their doubts concerning another's work.

I may be on the way to the bank with a million dollars, and I may seriously think that I am a millionaire. But suppose the banker tells me, "Your money is counterfeit!" Then how rich would I be?--I would be as rich as is the angel of Laodicea.

Just such an eye-opening experience as that is what the Laodiceans need to have. Unless something like it happens to them they will forever think that they are rich. Someday, though, not long hence, the heavenly Watcher Himself will tell them face to face that their gold is not tried in the fire. Then their eyes will be opened, but not soon enough to do them any good.

They are now looking into the distance, and feeling sure that what they are seeing and what they are heading for is the "Sea of Glass." But when they get to the end of the way they will be disappointed when they learn that they have been looking only at a mirage. Then they will be anxious to know the Truth; but to their sorrow, they will find the door closed, and will hear, "I never knew you: depart from Me." *Mark 25:12*

By a person's face we are able to recognize his race; and we can judge one's profession by the kind of clothes one wears. If a person wears fine clothes and is not decked with everything he can put on, we judge him to be a business man. If he wears lower grade clothes and has on his body every trinket he can put on, then we judge him to be a cheap sport. If he is clothed in overalls, we judge him to be a common laborer. If he is dressed otherwise, we judge him to be a white-collar worker. But if he has on no clothes, then no one but God can tell what he is.

Now, if the white garment represent Christ's righteousness, then his having on no garment, whose righteousness would he have if it is not his own righteousness, self-righteousness, the righteousness with which he was born?

The Laodicean's condition is just that. They are as poor, as blind, as wretched, as miserable, and as naked, as when they were born. In all respect, I realize that this is

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saying much, but it is not saying too much, because it is the Lord Jehovah Who says it.

He invites the brethren to buy of Him gold, the kind that is tried in the fire, so that they might be rich. He invites them to put on the white raiment, so that they be not cast out into "outer darkness," there to weep and to gnash their teeth. If they do not accept His invitation now--yes, now--their nakedness will doubtless be exposed. They and all those about them will see that a mirage is a mirage. If they would heed His advice now, they would no longer be naked, no longer be non-descript, no longer be without a white garment.

You who are within the reach of my voice ought to know whether you are still Laodiceans or not. If you do the opposite of what the Laodiceans do, then of course, you cannot still be a Laodicean.

It is just as easy to know whether you are a Davidian or not, as it is to know whether you are a Laodicean or not. To find out if you are a Davidian, you must first know what a Davidian is.

Well, briefly said, a Davidian is recognized by his "white garment." From whom does he get it? And what does he give in exchange for it?--The answer is given through the prophet Zechariah:

Zech. 3:1-4, "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? Now Joshua was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment."

The first one to be given the garment, is Joshua, the high priest, the highest official in the church. Then if he has not the garment, no one else has it either. From this we see that the genuine revival and reformation starts at the head, not at the feet.

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But what takes place before Joshua is given the right to put the garment on?--His iniquities are taken away. He has repented of his sins, and the Lord has blotted them out. Satan, though, is right there to resist and accuse him; but thanks be to God that the Lord is also there to rebuke the Enemy. Do you catch the lesson, Brother, Sister?

Of course, you will have to meet opposition. But what of it? Is it too much to stand firm for truth and righteousness when the majority forsake? (Read Matthew 5:10 to 12.)

The apostles and the prophets did not only stand opposition from their own brethren, but they even gladly died for their white garment. You, though, are not now asked to give up your life, but to save it, whereas the wicked must give up their lives. Yes, the "tables" are now reversed. The Lord will not permit you to be consumed by the flame. He is to rescue you as a "brand plucked out of the fire."

From this we see that the Joshua of today is having his filthy garments exchanged for a white robe, for the righteousness of Christ.

Let us now read

Verse 5, "And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by."

Not only is he clothed in a white garment, but he is also crowned with a fair miter. And what could such a crown denote other than the authority vested in him as Heaven's appointed Judge? As such he was clothed from his head to his feet, "and the angel of the Lord stood by." What a gift! And what a bodyguard for one to have in a world like ours! In spite of it though, human beings are very slow to take their stand on the Lord's side.

The Joshua of today has these good things, and they will be his forever, if he walks in the ways of the Lord, and if he keeps the Lord's charge. Besides being the judge in the Lord's house and keeping His courts, he is also given the right to walk in places where the angels walk. Now--

Verse 8, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before

10. Text of Study. . . September 26, 1946. 1 T.C. No 8 p. 24-25

thee: for they are men wondered at: for, behold, I will bring forth My servant the BRANCH."

Not only Joshua, but also those who sit before him are admonished to hear this charge. And what kind of men are they?--Men wondered at.

This symbolism shows that the angel of the church of the Laodiceans is no longer in charge of the Lord's house, and that the congregation in it is wholly made up of men to be wondered at!

Obviously, then, as a result of the revival and reformation within the Laodicean church, another church emerges. But Joshua, not the angel of Laodicea, is in charge of this church.

Who brought this revival and reformation, this great change?--The BRANCH. And according to Isaiah 11:1 to 5, He is the Lord, the Son of David. We shall now read--

Verse 9, "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes; behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land in one day."

This is why those who sit before Joshua are "men wondered at": The "stone" (church, or Kingdom) that is in Joshua's sight is not made up of blind men. They as a group have "seven eyes," perfect vision. Now mark what is to happen when the church is made up of such men: The sin in the land is quickly removed--"in one day." ★ 144,000

Let us not fool ourselves. Here are set forth three genuine conditions: revival, reformation, and a purification of the church. The Lord is to have a pure church and a clean people. We shall now read--

Verse 10, "In that day, saith the Lord of hosts, shall ye call every man his neighbour under the vine and under the fig tree."

And then what?--The gospel work is to be quickly finished by having every member of the Lord's house call his neighbor

11. Text of Study. . . September 26⁸, 1946.

to his own patch of land, to that which God has pre-ordained that everyone should have.

The statement, "Call every man his neighbour under the vine and under the fig tree," appears also in Micah 4. It teaches the same thing that Zechariah teaches. Read it again at your leisure.

This subject, though, does not stop with Zechariah 3, it continues on. We shall therefore turn to--

Zech. 6:11, "Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest."

The angel is commanded to take silver and gold, and to make crowns, more than one. These are set upon Joshua's head. Then what? Let us see from--

Verse 14, "And the crowns shall be to Helem, and to Tcbiajah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord."

The crowns of verse 11 are given first to Joshua, and verse 14 reveals that he is to pass them on to his helpers whom the Lord Himself names. This is to be a memorial, an everlasting reminder in the temple of the Lord.

What could all this mean?--Just this: Joshua is Heaven's appointed judge. He himself is crowned as such. And in compliance with the Lord's Own command, Joshua crowns his helpers whom the Lord Himself names. Joshua authorizes them to engage in the work, and he recognizes them as members of the house of David. In other words, Joshua is responsible to the Lord, but his helpers are responsible to Joshua. Thus it is that whatever is bound on earth, is also bound in Heaven. (Matt. 16:19.)

1-8-26 *

As concretely as Heaven can make it, this symbolism demonstrates that God's people are not to labor at cross purposes in their final work. All must speak the same things, all must see "eye to eye" (Isa. 52:8.) There is no other way that this condition can be brought about in this day and age than by the system prophesied here by Zechariah. At that time God's people shall be called The holy people, The redeemed of the Lord, Sought out, A city not forsaken. (Isa. 62:12.)

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12. Text of Study. . . September 26, 1946.

Verse 12, "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord."

Joshua is well instructed that the burden and the ingenuity for building this spiritual temple, belongs to Him Whose name is "the BRANCH." He is to grow out of His place. He alone is to be exalted. He is to build the temple of the Lord.

Verses 13 and 15, "Even He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon his throne: and He shall be a priest upon His throne: and the counsel of peace shall be between them both. And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God."

Thus shall the prophecies of the second chapter of Isaiah, and verses 2 to 6 of chapter four, and also the fourth chapter of Micah be fulfilled.

Finally, how do we know for certain that this message was planned and recorded especially for us, for the church today?-- We know it from the fact that we are the only people who have ever been favored with the work of proclaiming that the time is here for the fulfilment of these prophecies; 1-8-27

- 1/ That the Lord is taking the reigns in His Own hands;
- 2/ That the time of the purification of the church is at hand;
- 3/ That the purified ones are to be under a Theocracy;
- 4/ That finally, our brethren are to be brought from all nations to the house of the Lord (Isa. 66:19, 20), an innumerable multitude (Rev. 7:9);
- 5/ That Christ's Kingdom shall be set up (Dan. 2:44,45), and the work will be finished exactly as these scriptures teach.

(Obviously, the "stone" of Zechariah 3:9 is the same stone

13. Text of Study. . . September 2⁸ϕ, 1946.

spoken of in Daniel 2:45.)

Now you can answer for yourself the question as to whether you are a true Davidian or whether you are still a Laodicean. If you are satisfied with yourself, with your spiritual attainments, with your own, man-made gospel program; if you think that the Lord is speaking to you by whatever happens to "click" in your mind; if you think you have all the Truth, and that you have need of nothing more; if you think that everyone who does not have your stamp of approval on his beliefs, is a false prophet; and if you are smiting your knees through fear that someone is trying to deceive you because he teaches something new, though you never even give it a thought that you may be slamming your door against a Truth-bearer who may have the Lord's "eye-salve" in his satchel, then you must be as good a Laodicean, as you can possibly be.

But if you realize that your garments are filthy; that your iniquity has not been blotted out; that you are to walk in God's ways as He directs through the Joshua of today; that you are all for God and not at all for self or for the world, then, of course, you either are, or are beginning to be a (true Davidian) If you have not attained to all of this, you should see that you do; and if you already have, then keep advancing in the light, and it is certain that you shall finally stand on Mt. Zion with the Lamb.

This afternoon we have again studied God's program for the setting up of the Kingdom, and you can see clearly that we are not looking at a mirage, Brother, Sister, but we are most certainly looking at the "Sea of Glass."

Now take the counsel of the Lord, and no longer be like a piece of bark drifting in the sea.

Closing Song: Congregation--"Faith is the Victory"

Benediction

Postlude: Orchestra

Text of Study given by V. T. Houteff
Sabbath, October 5, 1946

Mt. Carmel Center
Waco, Texas

Prelude: Orchestra

Opening Song: Congregation--"At the Feet of Jesus"

Lord's prayer: Congregation

Opening Remarks

I shall read the first two paragraphs of page 159 of "Mount of Blessings."

M.B., p. 159, "God is our Father, who loves and cares for us as His children; He is also the great King of the universe. The interests of His kingdom are our interests, and we are to work for its upbuilding.

"The disciples of Christ were looking for the immediate coming of the kingdom of glory; but in giving them this prayer Jesus taught that the kingdom was not then to be established. They were to pray for its coming as an event yet future. But this petition was also an assurance to them. While they were not to behold the coming of the kingdom in their day, the fact that Jesus bade them pray for it, is evidence that in God's own time it will surely come."

From this reading we see that praying alone is not sufficient to bring in the Kingdom. It requires of us work, too.

Now what shall we pray for?--We shall pray for a realization that prayer alone will not take us into the Kingdom; that work is as needful as is prayer. Who will volunteer to pray?

Prayer: Sister Vancy Smith, Sister O'Malley, Brother Houteff

Song: Congregation--"Land of Pure Delight"

Our subject for this afternoon is:--

"THE HOUSE OF DAVID AS THE ANGEL
OF THE LORD BEFORE THEM."

We shall turn to Zechariah the twelfth chapter. The text of

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the subject is found in the eighth verse, but in order to find the time and the people to which the verse applies, we must begin our study with the first verse.

Zech. 12:1, "The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him."

The burden here is the Lord's. And He is addressing Israel--the church, not the world. Now--

Verse 2, "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem."

From this verse we learn that there is to be a siege not only against Jerusalem, but against Judah also, against the entire kingdom, church, or people. And at that time--at the time of the siege, Jerusalem will be made a cup of trembling to all people.

Verse 3, *Handwritten* "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it."

This siege will not be made by the nations surrounding Jerusalem alone, but by all the people of the earth, and Jerusalem will then be a burdensome stone to all the people round about. They will hate Judah and Jerusalem, and as a result, they will besiege the city. They shall nevertheless be cut in pieces.

Verse 4, "In that day, saith the Lord, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness."

The Lord will smite with madness and astonishment and blindness, those who besiege the city. But He will open His eyes upon the house of Judah.

Verse 5, "And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be My strength in the Lord of hosts their God."

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When the governors of Judah realize that their strength depends upon the inhabitants of Jerusalem and the Lord their God, then it is that they shall indeed be strong. Let us see what verse six says.--

Verse 6, "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem."

It matters not what we think, God is to have a strong, faithful people, the very kind here described; and Jerusalem is again to be inhabited. The promise of Jerusalem is to them. It is not to the Jews; it is not to the Arabs.

Verse 7, "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah."

Now, what shall God do first?--He shall save the tents of Judah. The tents, of course, are the dwellings of the common people. He shall save them first. For what reason?--That He may humble the more prominent ones--those who lead His people--that they may not exalt themselves above the tents of Judah, and that all may learn to give the glory to God, not to any man.

Since nothing like what these verses predict has ever happened to God's people in Jerusalem or in any other part of the world, obviously these predictions are yet to meet their fulfilment. And now we are to find out if this promise is to be fulfilled in our time or later on.

★ Since we know that the work we are (now) doing is not sponsored by any man, that God has led us all the way as definitely as He led the exodus movement, that we are making our way inch by inch as Providence directs; and since we are the only people who have the message of the re-inhabiting and the setting up the Kingdom in the Promised Land, and are therefore named Davidians, there is no escaping the conclusion that the time for the fulfilment of these verses is even at the door, and that we are the people to whom these lessons are directed.

Plainly, then, whatever the Lord has to say in this chapter is for our learning and for our own special needs. It is a communication addressed and unsealed to us (now) so that we may

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know God's will and His ways at this particular time, and what He would have us to do.

We are now to read the text of our study--

Verse 8, "In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them."

Besides giving us the assurance that He will defend us, Inspiration likens us unto David and unto God. Even the feeble ones "shall be as David; and the house of David shall be as God, as the angel of the Lord before them." What a great, great statement! What a privilege to be likened unto God Himself!

Now, in order for one to know what it means to be "as David," one must know what kind of person ancient David was.

To begin with, he was a first-rate shepherd, because he even risked his own life for the sheep. You remember that he courageously went after the lion and the bear and killed them, in order to save the lambs. Then to save his nation's independence and God's great honor, he again risked his life when he bravely faced the giant, Goliath. Because of David's faithfulness, God delivered him from the beasts and the giant, and made him king over His people.

The faithfulness of a person in little things indicates his faithfulness also in greater things; and faithfulness always brings promotion. So, in order to be as David, one must be as faithful, as dependable, and as zealous for God's Kingdom as was David.

Now, that we might know what it means to be "as God," we must study what God is like. To begin with, He not only created and filled the earth with every good thing for His creatures, but He also planted a garden for the man. Thus He made a sample home for all human beings who were to live thereafter. He taught Adam how to keep the home and how to dress the garden. He taught him how to speak, and God endowed him with all the knowledge that Life requires one to know in order to be happy. And even after the holy pair fell in sin, He was still as interested in them as He was before. So He then began to teach them how to redeem themselves. From that day to this He thus continued to teach the human family.

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To do this, God sent prophets and He sent angels, even though Adam's descendants did not respect or appreciate them. Then He sent His only begotten Son. And although they even slew Christ, yet God's interest in the human race has continued on to this very generation. Yes, notwithstanding all our faults, He has promised even to take us into His Kingdom to live with Him, if we will but believe. He has done, and still is doing all these things for us, without expecting a cent in return.

That is what God is like, and if we are to be as God, then that is what we, too, must be like. That means that we must be as interested in the upbuilding of His Kingdom as He is interested in us, we must be as unselfish as He is, we must gladly teach others all that He has taught us, we must do all we can to improve the living conditions of others.

Whatever good thing we may have--whether it be a trade or something else that is worth having--we must be as desirous of teaching it to others (if they are interested enough to apply themselves in learning it) as He was desirous of teaching us. If we neglect this duty, we shall not only fail to be as God, but shall even be required to give an account of our neglect.

All through my life I have found people who were very selfish, fearful that someone would get ahead of them in business or exceed them in their standard of living.

When I was learning my trade, I often found it necessary to ask questions, and some with whom I was working refused to answer my questions. Their selfishness, however, did not stop me from learning what I wanted to know. I learned it in some other way.

Those men, however, did not profess to be so far advanced in Christian living as we profess to be, and for this reason their selfishness can be charged to human ignorance.

But we should try to give our knowledge to as many as we can, and expect nothing in return. Yet God Himself will reward us. But if we try to keep our knowledge to ourselves, we most assuredly shall be the losers. Remember, too, that all the knowledge which we possess is a gift to us from God. Now what will you do with it?

The Lord taught the birds how to build their nests and how to raise their young. Then should we not teach others how to build and better their homes and their living? You recall that Jesus said, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42.

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If God were not what He is, He would not be God; and if we continue as we now are, we shall never be "as God."

The house of David, moreover, is to be "as the angel of the Lord before them." What does that mean?--It means that if we are to be members of the house of David, we must be like the angels. The angels excel in strength, they obey God's commandments, they harken unto the voice of His word. Ps. 103:20. They are always at hand to minister to the saints, and they have led the saints safely through all their conflicts throughout the ages. God expects His church and people to be just that--"as the angel of the Lord." And the church will be, regardless what we choose to be.

Now, what is the overall purpose of the house of David?--Our answer is found in our types, in the duties of those who have gone before us, and whose work, Inspiration points out, was for our ensample.

The house of David, the Scriptures reveal, is being built up for a three-fold purpose:

(1) To "build the old wastes," to "raise up the former desolations," and to "repair the waste cities, the desolations of many generations" Isa. 61:4.

This work has as its type the returning of the ancient Jews from their Babylonian captivity to the Promised Land. Just as they were to build the wastes, the former desolations--the temple of the Lord, the city and the walls--and to re-establish the worship of God according to the Lord's Own divine desire; so we, too, are called to the same work. We must therefore labor as they labored.

★ The remnant which were left in Babylon according to Nehemiah 1:3, and against whom a decree went forth that they should be slain as revealed in Esther 3:8-15, typify the remnant of the woman's seed against which the dragon is to make war. Rev. 12:17.

(2) In addition to that great and grand work, we are to break the yoke of the Gentiles--to emancipate the people of God from Gentile rule: "from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. . . ." We are to "set up an ensign (the antitypical Kingdom) for the nations," and to "assemble the outcasts of Israel and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:12. We are to make "a highway for the remnant of His people which shall be left, from

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Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:16.

Our work has as its type the exodus movement going out of Egypt and establishing itself in the Promised Land. As they were freed from their Egyptian bondage, so shall we be freed from the bondage of the Gentiles; and as they possessed the land and set up the Kingdom, so shall we, if we make their mistakes our stepping stones.

(3) Finally, we are to hasten "the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." We are to bring "new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:12, 13.

For a partial type of this work, we have the flood. As Noah's preaching brought the world to an end in his day, so our preaching will bring the world to an end in our day.

The work of these three movements, therefore, is our work. Whatever their experiences were, ours are to be similar.

Now we clearly see that God's work does not consist of preaching alone, but of manual work, too. There are thousands in the world who are as anxious to preach as are the bears to fill up their stomachs after coming out of their winter hibernation.

What the world needs today, though, is not more persons who are zealous in nothing other than preaching, but, rather, persons who are just as willing and anxious to build the wastes, the temple, the city, and the walls, as they are willing and anxious to preach. Nor is the world in need of men who are "angling" for Aaron's priestly office, but it is in dire need of men who will dare to face the giants in the land. What we need today are Noah's, Moses's, Ezra's, Nehemiah's, and a great number of Job's. We must be like those men if we are ever to be welcomed into the house of David.

Our work and duty are now made as clear as they can be made at this particular time. We need not err, we need not be ignorant of what we must be and of what we must do.

Many honestly think that they are doing God's work, or that they are helping in it, at least. But if they would examine their daily accomplishments, their motives, their purposes, many will find that they are not working for God, but that they are working

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for themselves. Self is their primary consideration. Actually, now as in Moses' time, there are occasions when one is at a loss to know whether saints or devils are busily engaged in God's great work.

Ezra and Nehemiah had an arduous time building the temple. I believe that God could have given them angels to surround the city and thus keep away their enemies who were interfering with the project. The faithful, though, did the work of building by holding the sword in one hand and the bricks in the other hand. Their work was as hard, if not harder than ours is, but they were faithful at it, and we cannot afford to be otherwise. Yes, they did more working than they did preaching. And they taught not only religion, but building, too. Do you not see that of all the things which we are called to do, none can be done by preaching alone--no, no more than the work of our types could have been done by preaching alone?

We are now ready to read--

Verses 9 and 10, "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

When God pours upon His saints the Spirit of grace, then will they mourn and enjoy mourning, too, because they will not mourn for self as most people do now. It is because men do not now have the spirit of grace that their personal feelings so easily get injured. And since the spirit of grace causes us to mourn for others rather than for ourselves, it is understandable that when we pity ourselves, and when we get hurt for what others do or say against us, we get hurt only because we are imbued with the spirit of the Devil, who is daily seeking to crush and to ruin us. Remember that self-pity is outright self-defeat. Not one of us has ever been abused as was the Lord, and yet His "self" never was hurt.

If we are to be sorry for anyone, let us be sorry for others. We sometimes think we are sorry for our sinning and causing the Lord to be abused and crucified, but our sorrow is not real, it is only theoretical. When the spirit of grace is poured upon us, then we shall really mourn. Then we shall fully realize that it

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was not the Jews, but the sins of all of us that crucified Christ. Then we shall doubtless wish that we had been abused, that we had suffered for His sake.

Verses 11 to 14, "In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart."

A great day is coming, Brother, Sister. And if it were not at hand, we would not today have this light on our pathway. Let us therefore work to build up the Lord's kingdom that His will be done in us, and thus at long last be done "on earth as it is done in heaven." Let us now, as forerunners of His kingdom, prove ourselves worthy to stand with Him on Mount Zion, and be "as God, as the angel of the Lord before" the saints, and to carry the everlasting gospel to all the nations, and thus bring the world's sins and woes to an end.

Closing Song: Congregation--"The Night is Coming"

Benediction

Postlude: Orchestra

Text of Study by V. T. Houteff
Sabbath, October 12, 1946

Mt. Carmel Center
Waco, Texas

Prelude: Orchestra

Opening Song: "Who Will Volunteer?"

Let us pray the Lord's Prayer.

Lord's Prayer: Congregation

Opening Remarks

I shall read from "Mount of Blessings," beginning with the last paragraph of page 159.

M.B., pp. 159, 160, "The kingdom of God's grace is now being established, as day by day hearts that have been full of sin and rebellion yield to the sovereignty of His love. But the full establishment of the kingdom of His glory will not take place until the second coming of Christ to this world. 'The kingdom and dominion, and the greatness of the kingdom under the whole heaven,' is to be given to 'the people of the saints of the Most High.' They shall inherit the kingdom prepared for them 'from the foundation of the world.' And Christ will take to Himself His great power and will reign.

"The heavenly gates are again to be lifted up, and with ten thousand times ten thousand and thousands of thousands of holy ones, our Saviour will come forth as King of kings and Lord of lords. Jehovah Immanuel 'shall be King over all the earth; in that day shall there be one Lord, and His name one.' 'The tabernacle of God' shall be with men, 'and He will dwell with them, and they shall be His people and God Himself shall be with them, and be their God.'

"But before that coming, Jesus said, 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations.' His kingdom will not come until the good tidings of His grace have been carried to all the earth. Hence, as we give ourselves to God, and win other souls to Him,

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we hasten the coming of His kingdom. Only those who devote themselves to His service, saying, 'Here am I; send me,' to open blind eyes, to turn men 'from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified,'--they alone pray in sincerity, 'Thy kingdom come.'"

This tells us that those who pray in sincerity, "Thy kingdom come," who devote themselves to God's service, whose lips are touched with the coals from the altar (see themselves as sinners), and who then say, "Here am I; send me," are the only ones who are worthy to be sent into God's vineyard today. Their work is "to open blind eyes, to turn men 'from darkness to light,' and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified."

When we say, "Thy kingdom come," we are in reality saying that we are doing everything we can to make it so; we are laboring for it incessantly; we are complying with the Lord's will as are the angels.

How ironic it is for one to pray the Lord's prayer while doing otherwise than working for its fulfilment! It is like a person saying, "Let me have your hand," while he at the same time brushes it away. Such a prayer is just one form of blasphemy. We should pray that we conform ourselves to God's will, do His work, and be His alone.

Brother Vanoy Smith, will you lead us in prayer?
And Oliver, will you follow, please? I shall close.

Prayer: Vanoy Smith, Oliver Hermanson, and V. T. Houteff

Special Song: "The Bible Satisfies"--Sister Berolinger and
Sister Mills

My subject for this afternoon is

REVIVAL AND REFORMATION

In "Life Sketches," page 425, we read:--

L.S., p. 425-- "I have been deeply impressed by scenes that have recently passed before me in the night season. There seemed to be a great movement--a work of revival--going

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forward in many places. Our people were moving into line, responding to God's call. My brethren, the Lord is speaking to us."

Here is a forecast that a great movement is to carry on a work of revival in many places, and that the people will respond to God's call. In other words, the envisioned work of revival was seen to be carried by a great organized ★ movement, not by a man here and a man there. Moreover, the author says that the movement was from God, not from man.

We have through the years seen many persons and groups of persons in different parts of the field staging what they term a "revival and reformation," but not one of those persons has ever been able to accomplish much, if anything. They just quit in disgust. And it will also be noted that rather than being revived and reformed for the better, the church is seen sliding closer and closer to the level of the world's standards after each such revival.

We all can see clearly that the revival which "Life Sketches" here predicts is yet future, for we have never in the existence of the author's writings seen such a revival. Therefore we must expect it to take place.

The Bible contains the complete plan of salvation for all humanity. How do I know this?--I know it because Its story begins with creation, and ends with the new earth. Between the first and the last pages of the Bible, then, lies the complete formula for man's salvation. And if a revival and reformation are to take place in the world between those two events (creation and the new earth), then the material for such a work must be found somewhere in the pages of the Bible.

But before we read what Zechariah the prophet has to say on the subject, I think we should define what the words "revival" and "reformation" mean. For "revival" the dictionary gives: "To restore; to refresh; to renew; to re-awaken; to re-establish." And for "reformation" the dictionary gives this definition: "To make better morally; change for the better." "Christ Our Righteousness" defines these terms thus:

C.O.R., p. 154-- "A revival and a reformation must take place under the ministration of the Holy Spirit. Revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection

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from spiritual death. Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend."

What is the difference between "revival" and "reformation"?--The former in a special sense means to bring back the spiritual to life, to quicken the mind and the heart to the up-building of the spiritual part of life, to re-establish, to repair. The latter means to change for the better, to reorganize the moral powers under the guidance of the Divine.

1 T.G. 12 p 27

There is given in the Bible but one example--type--of such a revival and reformation. We find it recorded in the books of Haggai and Zechariah.

Before Haggai and Zechariah were called to the prophetic office, many of the Jews returned from their Babylonian captivity to Jerusalem, although the majority remained in Babylon.

You remember that the Jews were released from their captivity by Cyrus when Babylon fell. Then he made a decree that the Jews should go back to their homeland to repair the desolations and the ruins. He especially decreed that the rebuilding of the temple and the re-establishing of the worship of the God of Heaven should be done speedily. Thus we see that a revival of the spiritual part of the nation was their main burden. According to Ezra 4:24, both this decree and also a second decree which was issued a few years later were frustrated; and in the second year of the reign of Darius, King of Persia, the work ceased.

What finally did make the completion of the project possible?--Referring again to sacred history, we find that in the second year of Darius, just at the time the work was stopped, the prophets, Haggai and Zechariah, were called to revive the work of the deserted project. This record you will find in Haggai 1:1 and Zechariah 1:1. The result was that within four years the temple building was finished, whereas all the efforts which had been put forth previously, covering over thirty years, failed. (See Ezra 6:15.)

Let us now realistically consider why all the first efforts of the people, and even the decrees of the king failed, and why

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the final effort succeeded.

The builders voluntarily went from Babylon to Jerusalem, because the kings so decreed and because the captivity of the Jews had ended. But the work did not prosper, though the prophetic period of their captivity had passed, until the God of heaven Himself directed through His prophets, Haggai and Zechariah, just how the work was to be done. In other words, not until the Lord Himself thus sponsored the work, did it prosper. In fact, nothing has ever prospered without His Own personal direction: Nothing has ever prospered in God's work without the Spirit of Prophecy.

For example, Moses understood from his childhood that he was to deliver the children of Israel from Pharaoh's brickyards. And when Moses was fully grown and thoroughly trained in the courts of Pharaoh, he went to deliver Israel. But he failed utterly. Forty years later, however, when God Himself endowed Moses with the Spirit of Prophecy, and sent him to do the work, he triumphantly led the Hebrew captives out of Egypt.

From this we see that no matter how hard men may try to bring about a change--a revival and reformation--among God's people, their efforts are bound to fail, if God ★ Himself does not take the endeavor in His Own hands.

Now, as to what took place after the house of God had been built, let us read--

Ezra 6:19, 20-- "And the children of the captivity kept the passover upon the fourteenth day of the first month. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves. And the children of Israel, which were come again out of captivity, and all such as had separated ★ themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat."

Let us now connect Ezra's record with Nehemiah's.

Neh. 10:28-32-- "And the rest of the people, the priests, the Levites, the porters, the singers, the

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Nethanims, and all they that had separated themselves from the people of the lands unto the law of God, their wives, their sons, and their daughters, every one having knowledge, and having understanding. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our God, and His judgments and His statutes. And that we would not give our daughters unto the people of the land, nor take their daughters for our sons: and if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy of them on the Sabbath, or on the holy day: and that we would leave the seventh year, and the exactions of every debt. Also we made ordinances for us, to charge ourselves yearly with the third part of a shekel for the service of the house of our God."

We should now summarize those things which were revived, and also the reforms which were then effected. These were revived: (1) The house of God was rebuilt and the sacred services were re-instituted; (2) the old wastes were rebuilt, the city was re-established; and (3) the walls were stretched round it. Such a revival of dead works was never launched since men fell in sin.

And these were the reforms which then took place: (1) The priests and the Levites were all purified; (2) all the children of the captivity separated themselves from the filthiness of the heathen; (3) all having knowledge and understanding, "clave to their brethren, their nobles, and entered into a curse and into an oath, to walk in God's law," to observe His judgments and His statutes. They promised that they would not give their daughters to the people of the land, nor take their daughters as wives for their sons; (4) they made Sabbath observance a strict rule; and (5) they promised to give a third part of their dollars to the house of God.

It was indeed a time of real revival and reformation.

But what does their revival and reformation have to do with us today?--Practically everything, because Haggai and Zechariah only indirectly prophesied of a revival and

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reformation that was to take place in their day, and they ★
more (directly) prophesied of an infinitely (greater) one to
take place in our day. To this effect the prophet writes:--

Zech. 2:4,5-- "And said unto him, Run, speak to this *ITG 12 p 16*
young man, saying, Jerusalem shall be
inhabited as towns without walls for the
multitude of men and cattle therein:
for I, saith the Lord, will be unto her
a wall of fire round about, and will be
the glory in the midst of her."

The wall which they built round Jerusalem then was a
stone wall, but the one here predicted is to be a wall of *ITG 12 p 23*
fire.

Verse 8-- "For thus saith the Lord of hosts; After
the glory hath he sent Me unto the nations
which spoiled you: for he that toucheth
thee toucheth the apple of his eye."

In that day the Lord did not send anyone to the nations,
but in the day this prophecy takes place, He will send some- *p 24*
one.

Verse 9-- "For, behold, I will shake mine hand
upon them, and they shall be a spoil
to their servants; and ye shall know
that the Lord of hosts hath sent me."

In those days no nation was spoiled to its servants, but
in this our day, we already see nations spoiled and being
spoiled. Thus it is that labor and management are warring
everywhere, and communism permeates the nations as does
leaven the dough. *ITG 12 p. 24*

Verses 10, 11-- "Sing and rejoice, O daughter of Zion:
for, lo, I come, and I will dwell in the
midst of thee, saith the Lord. And many
nations shall be joined to the Lord in that
day, and shall be My people: and I will
dwell in the midst of thee, and thou shalt
know that the Lord of hosts hath sent me
unto thee."

In those days no nation joined itself to the Lord.
But in the day He dwells with the daughter of Zion many
nations shall be joined to the Lord. *12-25*

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Verses 12, 13-- "And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation."

Yes, when the nations shall join the Lord in the Holy Land, then it is that He shall inherit Judah and again choose Jerusalem. And He declares that He is already raised up out of His holy habitation to accomplish all this.

Now let us pass to the eighth chapter, and read from the seventh verse down.

Zech. 8:7-- "Thus saith the Lord of hosts: Behold, I will save My people from the east country, and from the west country."

And now--

Verses 20, 21-- "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also."

The prophet's attention was directed to a time when the Lord is to gather His people from both the east and the west, to a time when one city's inhabitants will invite another's to go to the Holy Land.

Verses 22, 23-- "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

The ten men may be symbolical as are the ten virgins of Matthew 25. If so, then a people as a body will speak all the languages of the nations. Their taking hold of the one that is a Jew, and saying, "We will go with you, for we have heard that God is with you," definitely shows that
★ someone, a descendant of the Christian Jews, will proclaim

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God's ingathering message in the time of the end.

Let us turn to--

Zech. 9:9-- "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

Plainly, the prophet was given a vision concerning the first advent of Christ and also concerning the "daughter of Jerusalem." These terms point out the fact that the Christian church is the offspring of the Jewish church--the offspring of Zion and of Jerusalem.

Verse 10-- "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth."

That is, He would bring the ancient kingdoms of Israel and Judah to an end, and then turn to the Gentiles.

Zech. 12:3,8,9-- "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem."

That is, after the destruction of the ancient kingdoms, Israel and Judah, He will re-establish His kingdom, as shown in Ezekiel 36 and in other portions of the Scriptures. When this takes place, Jerusalem will be a burdensome stone for all the people of the earth, but they who burden themselves with Jerusalem shall be punished, be cut in pieces; for the Lord will defend His people. Then it is that even the most feeble among the inhabitants of Jerusalem shall be

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as willing and as capable as ancient David was. And the house of David, the kingdom that is to be set up, shall be as the angel of the Lord before the people.

Zech. 14:2-5-- "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city."

Since Zechariah's prophecy was only partially fulfilled in the days the Jews returned from Babylon to Jerusalem, and since this prophecy speaks interchangeably of two such movements, the latter movement being greater than the former, the truth is that the latter is the antitype of the former. In other words, the revival and reformation of Zechariah's time is a type of a revival and reformation in our time, and therefore their experience must be our experience.

The same means which wrought that great reformatory work in Zechariah's day, are to make the reformatory movement successful in our day. Likewise the failure of the efforts which were anciently put forth by the reformers before the Lord called Zechariah to the prophetic office, before the Lord Himself took the work in His Own hands, demonstrates the failure of the efforts put forth by reformers in our day. In other words, just as the work in the type was unsuccessful before the Lord took the reins in His Own hands, so in the antitype any attempt at starting a revival and reformation before the Lord takes the reins in His Own hands, would end unsuccessfully.

★ From this we are warned that it is useless to agitate revivals and reformations while we ourselves know not what to revive or what to reform from.

It is commendable that we should endeavor to lift the standard, yet it certainly is not in God's order for us to "work up" something we know not what, and call it a revival and reformation.

In conclusion, let us summarize the three great points which our study of the afternoon has definitely made clear to us: (1) that a work similar to that done in Zechariah's day constitutes the great revival and reformation that we are to expect and whole-heartedly enter into; (2) that without

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the living Spirit of Prophecy we cannot advance God's work 1 T. G. 10 p 27
very far, and that the sooner we know this the quicker we
will achieve our goal; and (3) that Zechariah's prophecy
points to our time and to our work.

Shall we rise? And after the closing song is sung,
Brother Springer will please dismiss us.

Closing Song: "Revive Us Again"

Benediction

Postlude: Orchestra

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Text of Study by V. T. Houteff
Sabbath, October 19, 1945

Mt. Carmel Chapel
Waco, Texas

Opening Song: Congregation--"We Have An Anchor"

Lord's Prayer: Congregation

Opening Remarks

I shall read from "Mount of Blessings," page 161, beginning with the first paragraph.

M.B., 161--

"The will of God is expressed in the precepts of His holy law, and the principles of this law are the principles of heaven. The angels of heaven attain unto no higher knowledge than to know the will of God; and to do His will is the highest service that engage their powers.

"But in heaven, service is not rendered in the spirit of legality. When Satan rebelled against the law of Jehovah, the thought that there was a law came to the angels almost as an awakening to something unthought of. In their ministry the angels are not as servants, but as sons. There is perfect unity between them and their Creator. Obedience is to them no drudgery. Love for God makes their service a joy. So in every soul wherein Christ, the hope of glory, dwells, His words are reechoed, 'I delight to do Thy will, O my God; yea, Thy law is within my heart.'

"The petition, 'Thy will be done on earth, as it is in heaven,' is a prayer that the reign of evil on this earth may be ended, that sin may be forever destroyed, and the kingdom of righteousness be established. Then in earth as it is in heaven will be fulfilled 'all the good pleasure of His goodness.'"

Now what shall we pray for?--We should pray that the law of God be written in our hearts; that we obey the law because we want to, not because we have to; that we realize that our keeping His commandments is for our own good; that our highest joy be in doing His will. Thus may God's will be done on earth as it is done in heaven.

Who will lead in prayer from the section on my right of the chapel? And who will follow from the section on my left of the chapel? I shall close. Let us kneel.

2. Text of Study. . . October 19, 1945.

Prayer: Brother Berolinger, Brother Curtis, Brother Houteff

Song: Congregation--"To God Be the Glory"

Subject: ZECHARIAH ONE

In our last Sabbath's study we learned that the prophecy of Zechariah is applicable to two peoples at two different times: First to the Jews while returning from Babylon to Jerusalem, and second to those who in the time of the end are to come out of all nations. We also learned that the revival and reformation which took place then, is a forecast of a revival and reformation that is to take place in our time, and that the people's returning then from Babylon is a type of the people's returning now from all the world.

We shall turn to--

Zech. 1:1-6-- "In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah."

Here we see that the prophet Zechariah was called to his prophetic office in the second year of Darius, the king. Why was he called in that particular year?--For the answer, we shall turn to--

Ezra 4:24-- "Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia."

Obviously, Zechariah was then called because the work of the temple at Jerusalem had stopped. Before the work was resumed however, the Lord sent a message of rebuke to the builders. We find it in--

Zech. 1:2-6-- "The Lord hath been sore displeased with your fathers. Therefore say thou unto them, Thus saith the Lord of hosts: Turn ye unto Me, saith the Lord of hosts. Be not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto Me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever? But My words and My statutes, which I commanded My servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the Lord of hosts thought to do unto us, according to

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our ways, and according to our doings, so hath He dealt with us."

The builders were first reminded that they were in Babylon because their fathers had not obeyed the word of the Lord that came to them through His prophets; also, for this same reason, the temple and the kingdom were destroyed. The builders were plainly told that if their project was ever to prosper, they would have to avoid the course pursued by their fathers, and they must also give special heed to the prophets, Zechariah and Haggai. The builders then promised that they would not walk in the ways of their fathers.

It was in the eighth month that Zechariah delivered to them this reformatory message. The Jews' hearty acceptance of this message prepared the way for another, and within the space of three months it came.

Let us now read--

Verses 7, 8-- "Upon the four and twentieth day of the eleventh month, which is the month Sebat, in the second year of Darius, came the word of the Lord unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying, I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white!"

For the interpretation of this symbolism we shall read the angel's explanation in--

Verses 9, 10-- "Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth."

Since the Lord sent the horses to walk to and fro through the earth, they, of course, must be symbolical of the Lord's messengers, those whom He sends to the nations.

The red, speckled, and white horses represent several types of horses, and thus they symbolize a group of messengers from various races or nationalities. The horses, therefore, do not symbolize the Hebrews of Zechariah's day, nor those in Christ's day.

Verse 11-- "And they answered the angel of the Lord that

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stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

The fact that the horses answered the angel, proves that they were a kind that could speak. Now, since they could speak, and since the Lord sent them to walk to and fro through the earth, we positively know that they were symbolical of ministers, messengers whom God has appointed. Their being sent to walk to and fro through the earth, signifies their being sent to the nations. Moreover their answer, "We have walked to and fro through the earth," reveals that they had fulfilled their mission. And their report that the earth was at rest and was sitting still, reveals that the nations were not much affected by their message.

Now, since we know that in Zechariah's day the messengers of God were Jews, and, moreover, since they were sent to the Jewish nation only, Zechariah's prophecy must be applicable to the latter days, in the days He appoints messengers of various nationalities, and whom He sends to the nations.

All these positive identifications clearly point to the First-day Adventists, the only people who fulfilled this symbolical prophecy. Between the years 1833 to 1844, they zealously preached the second advent of Christ. And having on their own initiative interpreted the cleansing of the sanctuary to be the cleansing of the earth in 1844 A.D., as the set date approached, they returned from their mission of proclaiming the second advent of Christ, with the full confidence that they had gone to and fro through the earth, and that there was time no longer.

Concerning the scope of their work, "The Great Controversy," page 368 has this to say: "...The writings of Miller and his associates were carried to distant lands. Wherever missionaries had penetrated in all the world, were sent the glad tidings of Christ's speedy return. Far and wide spread the message of the everlasting gospel, 'Fear God, and give glory to Him; for the hour of His judgment is come.'"

Now--

Verses 11, 12-- "And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest."

Yes, the messengers thought their work was finished, but the angel who really knew the facts, saw God's people still in captivity, still away from their homeland, while the heathen were at ease.

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You remember that the prophet Jeremiah predicted the seventy years captivity of the Jews in Babylon. But since we know that the prophet Zechariah was intermingling two movements in his prophecy, one to take place in his time, and one in our time, the captivity of one movement, therefore, (is typical) of the captivity of the other. In other words, just as the Jews were still in captivity in Zechariah's day, so God's people were still in captivity in the year 1844. Thus while the angel on the one hand was referring to the seventy years of Jeremiah's prophecy (Jer. 25:11,12), and on the other hand contesting the answer which the horses gave, he was more directly referring to the prevailing conditions in 1844. So the angel pleaded that the Lord do something about it, as we shall see by reading--

Verses 13,14-- "And the Lord answered the angel that talked with good words and comfortable words. So the angel that communed with me said. unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem and for Zion with a great jealousy."

The Lord did not answer angrily as He would have at the time of the Jewish dispersion. And rather than saying, "Zion shall be plowed as a field, and Jerusalem shall become heaps" (Micah 3:12), He expresses His great jealousy for them, and commands His servant to thus "cry," preach.

Verses 16, 17-- "Therefore thus saith the Lord; I am returned to Jerusalem with mercies: My house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts; My cities through prosperity shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

The Lord here gave the assurance that He had returned to Jerusalem with mercies, not with wrath; and He also positively declared that His house would be built, and a line would be stretched forth upon Jerusalem. Then He commanded: "Cry yet," meaning declare again, "that the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Thus it was that just as soon as the set date of 1844 passed, the Lord commissioned His people to "cry yet" and to set as their goal the gathering of 144,000 converts, the firstfruits, a guileless company, those who are to stand on Mt. Zion with the Lamb--the comfort of Zion and Jerusalem.

Moreover, all the books of the Bible meet and end in The Revelation. So, the same incident is found in Revelation 10. That

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is, as soon as the disappointment in 1844 came, which is represented by the little book's turning bitter after having been eaten, the angel declared: "Thou must prophesy again before many people, and nations, and tongues, and kings." Rev. 10:10, 11. So it was that to carry out this commission, the second advent movement was re-organized and named Seventh-day Adventists. Thus the Lord charged His messengers to "cry yet," to proclaim again, to continue preaching.

As to the means that will make it possible for the Lord's people to return to their own land, we shall read--

Verses 18, 19-- "Then lifted I up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem."

The kingdom of Judah occupied the southern portion of the promised land, the kingdom of Israel occupied the northern portion. The former kingdom was scattered by the Kings of Babylon, and the latter kingdom by the kings of Assyria. Those who returned to Jerusalem in the days of Zechariah were from the kingdom of Judah, but the kingdom of Israel was assimilated by the nations, and consequently lost its identity. The ancient powers who scattered Judah and Israel are symbolized by the four horns. Now--

Verses 20, 21-- "And the Lord shewed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

Here the same powers which scattered Judah and Israel are again seen, not as horns, but as carpenters; not to scatter God's people, but to build for them, and to cast out the horns (powers) of the Gentiles--those who now rule the land. Plainly then, nations which do not now rule Palestine are to arise as "horns" against the rulers and inhabitants of Palestine. Thus will "the time of the Gentiles" end. God's people will then return to their homeland, the antitypical temple will be built, and the cities will be spread abroad.

I need not read to you from history to prove that our fathers have failed as did the fathers of the Jews, for you already know it. You are familiar with what "Testimonies for the Church," Vol.

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3, p. 253, and Vol. 5, p. 217 say. That the church is in a sad deception, and does not know it, is a mystery no longer.

The Jews went blind because they closed their ears to the prophets, and took no heed to what they said. The church today boastingly says, "I have need of nothing." She openly declares that she expects no prophets. She thus has fallen even lower than did the Jews.

★ The book of Zechariah in its entirety has always been a closed book. But now it is giving up to us its deep spiritual meaning. And for one (to work against) its fresh, clear revelation of truth, is as bad, yes, perhaps worse, than the Jews' killing the former prophets.

We now clearly see that though our fathers, our former prophets, are dead, yet God's Word lives on forever. Man may slay the messengers of God, but they cannot destroy His Word. It is indeed like a mustard seed. Though it be cast into the ground, so that it can no more be searched out than can a mustard seed, still it springs up and bears fruit.

Men, however, even yet are blind to this never-failing fact.

For example, when the message began to come, some tried desperately to kill it, yet it lives on. Now they are making another attempt. But how foolish! They were unable to thwart the work when it was as small and as weak as a mustard seed. So how can they accomplish their purpose now, since our God-given work has grown and borne fruit? This they cannot see even though the facts stand out in bold relief.

I am not worried about the possibility of anyone's hurting the work of God. Neither am I worried about how I will get to Palestine. ★ But I am worried as to whether I will be ready to start out. That ought to be your worry; yes, everybody's worry. 1-11-13

Song: Congregation--"Strike For Victory"

Benediction

Text of Study by V. T. Houteff
Sabbath, October 26, 1946

Mt. Carmel Chapel
Waco, Texas

Prelude: Orchestra
Opening Song: "Break Thou the Bread of Life"
Lord's Prayer: Congregation

Opening Remarks

Before engaging in prayer I shall read from "Mount of Blessings," page 162. It is based on the scripture, "Give us this day our daily bread."

M.B., p. 162-- "The first half of the prayer Jesus has taught us, is in regard to the name and kingdom and will of God,--that His name may be honored, His kingdom established, His will performed. When you have thus made God's service your first interest, you may ask with confidence that your own needs may be supplied."

"If you have renounced self, and given yourself to Christ, you are a member of the family of God, and everything in the Father's house is for you."

"All the treasures of God are opened to you, both the world that now is, and that which is to come. The ministry of angels, the gift of His Spirit, the labors of His servants,--all are for you. The world, with everything in it, is yours so far as it can do you good. Even the enmity of the wicked will prove a blessing, by disciplining you for heaven."

"God does not intrust to you your precious possession, lest Satan by his wily arts should beguile you, as he did the first pair in Eden."

"Christ holds it for you, safe beyond the spoiler's reach. Like the child, you shall receive day by day what is required for the day's need."

"Every day you are to pray, 'Give us this day our daily bread.' Be not dismayed if you have not sufficient for to-morrow. You have the assurance of His promise, 'Thou shalt dwell in the land and verily thou shalt be fed.' David says, 'I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.' That God who sent the ravens to feed Elijah by the brook Cherith, will not pass by one of His faithful, self-sacrificing children. Of him that walketh

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righteously it is written: 'Bread shall be given him; his waters shall be sure.' 'They shall not be ashamed in the evil time; and in the days of famine they shall be satisfied.' 'He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?' He Who lightened the cares and anxieties of His widowed mother, and helped her to provide for the household of Nazareth, sympathizes with every mother in her struggle to provide her children food. He Who had compassion on the multitude because they 'fainted, and were scattered abroad,' still has compassion on the suffering poor. His hand is stretched out toward them in blessing; and in the very prayer which He gave His disciples, He teaches us to remember the poor."

Now what shall we pray for?--We should pray that our first concern be not essentially that of supplying ourselves with this world's goods, but, rather, that of advancing the kingdom of God.

That all our needs including food, clothing, and protection be granted, is the Lord's great concern for us. So our chief interest should not be in these material things, but, rather, it should be in doing His will. In other words, we should realize that it is His business to serve our needs, and it is our business to serve His interests.

Elder Wilson, will you lead in prayer? And is there one to volunteer to follow? Brother Peterman has his hand raised. I will close. Let us kneel.

Prayer: Elder Wilson, Brother Peterman, and Brother Houteff

Song: Congregation--"Revive Us Again"

THE STUDY--ZECHARIAH TWO 1 T. G. 12 p 15

9/2 only 144,000 Translated, What chance for You?

This afternoon we shall resume our study of Zechariah 2. Inasmuch, however, as Zechariah 2 is a continuation of the story contained in chapter 1, we shall begin our study with the twentieth verse of the first chapter.

Zech. 1:20, 21--

"And the Lord shewed me four carpenters. Then said I, What come these to do? And He spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns

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of the Gentiles, which lifted up their horns over the land of Judah to scatter it."

The prophet was earlier shown four horns, but now he is shown them in the form of four carpenters. We may easily conclude that as "carpenters" they have come to build for God's people. And as "horns" they have come to "fray" and to "cast out the horns of the Gentiles" from the land of Judah. Evidently, then, when this takes place--when the Gentiles are cast out of the land, and God's people are brought into it--"the times of the Gentiles" shall have been fulfilled.

After Zechariah had been shown the horns and the carpenters, he was shown another symbolism. We shall now read about it in the first four verses of chapter 2.

Zech. 2:1-4--

"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

From the fact that the angel suddenly ordered the young man to stop measuring Jerusalem, we clearly see that he had started the work without having been divinely commanded to do so. It was not necessary that he should measure Jerusalem; he did so only because of his mistaken, narrow idea of the number of people who were to inhabit the city. Comparatively speaking, he thought there were to be only a few inhabitants therein, rather than a multitude of both men and cattle.

Obviously, the young man represents Christian workers who subject themselves to the reign of uninspired Bible interpreters at the time the "scroll" of Truth unrolls, and at the time the Lord prepares to bring His people back to their father's land.

The angel's explanation that Jerusalem is to be inhabited with a multitude of men and cattle, and that there are to be no walls surrounding the city, and the man's ignorance of these facts, all indicate that Zechariah's prophecy is to be an unsuspected revelation to many in the church. But, so important is this truth, that without it, people can no longer serve God in His vineyard. ☆

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They cannot, because their endeavors are at cross purposes with God's endeavors. Thus those who do not keep up with the Lord's progressive Truth are heading not into God's Kingdom, but, rather, straight into oblivion just as certainly as did the antediluvians who, through unbelief, refused to enter the ark that God provided for their safety.

To be more specific, the Laodiceans as a body assume that there are to be only 144,000 living saints--a measured or a numbered company--who will go into the kingdom. Also, they believe that no cattle whatever will go in--an idea which is diametrically contrary to the idea which the angel conveyed, and which the prophet recorded in verse 4.

That we might discern the error of the church's position, let us as brethren reason together.

Suppose the church is correct in saying that only 144,000 living saints will meet The Lord at His second coming. What then?

So far the church has scarcely touched even the edges of "the harvest field," yet her members number several times 144,000. At this rate, at the time the gospel of the Kingdom shall have been preached to every nation and to every people, her membership will number many millions. But if there are to be only 144,000 persons taken into the kingdom when Christ comes, then what is to be done with the remnant of that vast multitude? They will have to be told that there is no room for all of them in the city, and that they will have to be cast into hell! ★

For a church on the one hand to grant membership to millions of people, and to promise them a place in the Kingdom, while on the other hand, by her doctrines, she guarantees room there for only a very small fraction of her members--for her to do this, she virtually would be practicing fraud, and committing robbery and manslaughter. What greater work of misrepresentation can a people be engaged in than that of persuading millions to march behind the flag of King Emanuel in the hope of gaining eternal life, only to be pushed into hell when they come to "the end of the road"? *4.5 Mil.*

If only 144,000 out of about two billion people (the number of the world's inhabitants), are to be privileged to meet the King of kings when He appears, then scarcely any of us stand even the faintest chance of being among those fortunate ones. Yet we sacrifice everything in order to multiply the church's membership! The Devil, of course, would be pleased if even fewer than a 144,000 were saved. And he would be still more pleased if no one were saved.

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Let us, Brothers and Sisters, bring our brethren to the correct knowledge of the Truth, even if we have to cry aloud "from the housetops." With God's help let us "bruise the Serpent's head."

Verse 5--- "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

A stone wall surrounded Jerusalem in Zechariah's time. But a wall of fire will surround the Jerusalem of which Zechariah was instructed to write. It is from this latter Jerusalem that the Lord is to teach us of His ways, and to cause us to walk in His paths, "for," declares the gospel prophet, "out of Zion shall go forth the law, and the Word of the Lord from Jerusalem." Isa. 2:3.

Verse 6-- "Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord."

Just as the call, "Come forth, and flee from the land of the north," does not mean that God's people should merely come out of one building and go into another, so the call, "Come out of her, My people, that ye be not partakers of her sins and that ye receive not of her plagues" (Rev. 18:4), cannot mean that the people should leave one place of sin and go into another like place.

Let us now read--

Verse 7-- "Deliver thyself, O Zion, that dwellest with the daughter of Babylon."

It is certain that ~~the daughter of Babylon cannot possibly be the mother (ancient Babylon); but she must be the latter-day Babylon--the Babylon which rules (drives) the scarlet-colored beast (Rev. 17).~~

It is plain, moreover, that all the saints must get out of Babylon before the plagues of Revelation 16 fall upon her, if they are to be delivered, for the Lord will not lift anyone out of Babylon to meet Him in the air. But how can Zion deliver herself, if, in spite of the Lord's definite warnings to her to leave Babylon, she does not even intend to do so?

Verse 8-- "For thus saith the Lord of hosts; After the glory hath He sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of His eye."

He sends His people to the nations (the Gentiles), that

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spoiled them, because His church, "the glory," is His supreme regard. When the church is disturbed or hurt, God is also affected just as though the ball of His eye, the most sensitive member of the body, had been disturbed or hurt.

Verse 9-- "For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of hosts hath sent me."

Servants spoiling their masters is one of the signs that will exist at the time the meaning of this prophecy is brought to light. Thus it is that labor and management are now engaged in their greatest struggle; and, as a result, communism threatens the whole world.

The statement, "And ye shall know that the Lord has sent me," is used several times in Zechariah's prophecies. We find it twice in verses 9 and 10 of chapter 2, and once in verse 10 of chapter 4. What does it signify?--It definitely discloses that (at) the time these scriptures are revealed, the people as a whole are doubters. Yes, "Thomases." Before they see the promises fulfilled, they will not believe. In other words, not until the promises are fulfilled will the doubters know that the Lord of hosts Himself has sent the message. Thus they will finally understand, but what good it (then) will do them, God alone knows. 1-12-24 ★

Verse 10-- "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord."

Obviously, this coming of the Lord is not the one in which the saints meet Him in the air, for the Lord does not in this scripture say that He comes to take His people up in a cloud into heaven, so that where He is, there they may be also, but, rather, He says that He comes to "dwell" with His people, to protect them; and (He) will be as "a wall of fire round about" them. This wall of fire is, of course, the covering which the Lord is stretching round His people for their protection during the "time of trouble such as never was since there was a nation." And that time of trouble is almost here; it is even at the door. The world sees it coming. Do you, Brother, Sister? And what do you intend to do about it? 1-12-25-26 = Isa. 4:2-6 ★ 1-12-25

The coming of the Lord as predicted by Zechariah, is the same as Michael's standing to deliver all those whose names are written in the Book of Life. That our names be found in that "Book" then, should be the most absorbing concern of each of us now. Is it?

Verse 11-- "And many nations shall be joined to the Lord in that day, and shall be My people: and I will dwell in their midst, and thou shalt know that the Lord

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of hosts hath sent me unto thee."

Just as soon as we awake to the fact that "many nations shall be joined to the Lord, . . .and shall be [His] people," and just as soon as we really make ourselves ready for this event, it will verily come to pass.

Now we see clearly how narrow was the idea we as a people have had in respect to the extent of God's work and the way it is to be finished. We see, also, that while the work is being completed, many, even a great multitude that no man can number out of all nations (Rev. 7:9), will join themselves to the Lord and be His people. We see, moreover, the need of a genuine revival and reformation.

(Inspiration declares that "revival and reformation are two different things. Revival signifies a renewal of spiritual life, a quickening of the powers of mind and heart, a resurrection from spiritual death, Reformation signifies a reorganization, a change in ideas and theories, habits and practices. Reformation will not bring forth the good fruit of righteousness unless it is connected with the revival of the Spirit. Revival and reformation are to do their appointed work, and in doing this work they must blend." --"Christ Our Righteousness," p. 154.)

Finally, we observe that Zechariah 2 contains the same truth that Isaiah 2, Micah 4, Jeremiah 31, and Ezekiel 36 contain.

Now, let us continue our study with--

Verse 12-- "And the Lord shall inherit Judah his portion in the Holy Land, and shall choose Jerusalem again."

It is God's Word that we are reading, Brother and Sisters. So, I care not how fervent, how well-behaved even in the work of God we may be, if we are indifferent to the Truth He is now sending to us, we are in God's sight naught but "cumberers of the ground." Our good works alone will not lead us out of Babylon, but our implicitly heeding God's call, will. ★

You remember, too, that while Noah was preaching that a destruction would come from the Almighty, he was also preparing a place of refuge. Those who doubted Noah's pronouncement of the flood, and who scoffed at the idea that they should enter the ark for safety at a time when there was not even the slightest sign of threatening rain, were doubters no longer when Nature's elements were unleashed. Then they madly rushed to the ark; but to their dismay and utter disappointment, they found the door closed to them. Thus all, both good and bad, who chose to remain outside the ark, perished.

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This experience should serve as a reminder to us that we be not presumptuous as were the antediluvians. We should, instead, take to heart the clear warning that is pertinent to us now; for we are told that as it was in the days of the flood, it shall in like manner be at the time of His coming.

The ark of today must, of course, be Zion and Jerusalem, the Holy Land.

Verse 13-- "Be silent, O all flesh, before the Lord; for He is raised up out of His holy habitation."

Note carefully that the prophecy says, "He is raised," not "He shall rise." Plainly, then, when the Lord uttered this prophecy, He projected His words into the future from that time, speaking in the present tense as though it were at the very time the prophecy was in the process of being fulfilled. Thus the statement, "He is raised," means "He is now risen;" and the statement, "The Lord shall inherit Judah His portion in the Holy Land," means He is yet to inherit Judah.

What shall our resolution now be? Shall we close our eyes to these solemn and glorious revelations of events that are now taking place? Shall we still doubt and continue to wait results? or shall we arise whole-heartedly and do God's bidding? Shall His kingdom be made our first interest? or shall our own homes still be our first interest? If we do not now correct our perverted motives, how can we be entitled to say, "Give us this day our daily bread"?

Have we, then, resolved once and forever to serve God and not self, and to put aside all doubting? Are we now firmly established in the faith as true Davidian Seventh-day Adventists, knowing definitely that God has given us a message, and that we must serve Him in the person of His people? If not, why not?

I ask these many questions because I know of some Davidians who think that they have already complied with all these standards but I see that their works contradict their profession. They still serve their own interests first, and the Lord's last! But you, Brother, Sister, should not be like the scribes and the Pharisees of old. Rather, let the Lord's revival and reformation do its appointed work in you, irrespective of what it may or may not do in others.

Testimony Service
Closing Song: Congregation--"Forward"
Benediction
Postlude: Orchestra

Text of Study by V. T. Houteff
Sabbath, November 2, 1946

Mt. Carmel Chapel
Waco, Texas

Prelude: Orchestra
Opening Song: "Here Am I, Send Me"
Lord's Prayer: Congregation

Opening Remarks

I shall read the last paragraph from "Mount of Blessings," page 163, after which we shall engage in a season of prayer.

M.B., p. 163-- "When we pray, 'Give us this day our daily bread,' we ask for others as well as ourselves. And we acknowledge that what God gives us is not for ourselves alone. God gives to us in trust, that we may feed the hungry. Of His goodness He has prepared for the poor. And He says, 'When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors. . . .But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they can not recompense thee; for thou shalt be recompensed at the resurrection of the just.'

"'God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.' 'He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.'

"The prayer for daily bread includes not only food to sustain the body, but that spiritual bread which will nourish the soul unto life everlasting. Jesus bids us, 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.' He says, 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever.' Our Saviour is the bread of life, and it is by beholding His love, by receiving it into the soul, that we feed upon the bread which came down from heaven.

"We receive Christ through His Word; and the Holy Spirit is given to open the Word of God to our understanding, and bring home its truths to our hearts. We are to pray day by day that as we

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read His Word, God will send His Spirit to reveal to us the truth that will strengthen our souls for the day's need.

"In teaching us to ask every day for what we need,--both temporal and spiritual blessings,-- God has a purpose to accomplish for our good. He would have us realize our dependence upon His constant care; for He is seeking to draw us into communion with Himself. In this communion with Christ, through prayer and the study of the great and precious truths of His Word, we shall as hungry souls be fed; as those that thirst, we shall be refreshed at the fountain of life."

In accordance with this reading we should pray that we be given an understanding of what it means to say, "Give us this day our daily bread"; that not only ourselves, but others as well be given bread; that we be anxious unselfishly to bless those who are poor; that we realize that God keeps selfish people poor, and that if He were to entrust them with His riches they would only consume them upon themselves while the poor are starving; that we as Christians learn to care as much for the needs of others as for our own so that we might be made rich.

Our own experience is a good illustration of the fact that those who bless others, will also be blessed.

You know that this Institution began in 1930, just at the outset of the last devastating depression. Indeed this work began with nothing more than a revelation from the Lord. In all other respects it was the smallest of the small and the poorest of the poor. And while countless individuals and business organizations either became poor or went bankrupt, this Institution grew and prospered. It was thus blessed because instead of hoarding its benefits It liberally gave of them. And so I am sure that if any one's experience illustrates the truth of this afternoon's reading, this Institution's experience does. And if this Institution could be made what it is by practicing such an unselfish principle, even in a time of depression, then individuals may likewise reap a blessing if they, too, follow the same principle. ★

Brother Banks, will you lead us in prayer? And Brother Mooney, will you please follow? And I shall close.

Prayer: Brother Banks, Brother Mooney, and Brother Houteff

Special Song: "Showers of Blessings" in Spanish--Faith Smith and Monette Peterman

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We shall continue our study on the subject of

REVIVAL AND REFORMATION

Let us turn to Haggai 2, and we shall read the first three verses.

Hag. 2:1-3--

"In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"

As it was in the days of the type, in the days of Haggai, so it must be also in the days of the antitype, in our days. From this, we see that just as the Word of the Lord was then addressed to the governors, to the high priest and to the common people, so the Word of the Lord now will be declared to all people, regardless of their station in life.

The Word of the Lord to all the people in Zechariah's day was that they consider the difference between the glory of Solomon's temple and the glory of the temple which was then in the process of being built. The Lord desired the people to notice that in comparison, the latter temple was as nothing. Nevertheless He encouraged His people with these words:

Verses 4, 5--

"Yet now be strong, O Zerubbabel, saith the Lord; and be strong O Joshua, son of Josedech, the high priest; and be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts: according to the word that I covenanted with you when ye came out of Egypt, so My Spirit remaineth among you: fear ye not."

The Lord assured His people that He had not changed, that He was still the same God Who had brought their forefathers out of Egypt. In other words, He wanted them to realize that just as He had not failed His people earlier, neither would He fail them in their time.

Verses 6, 7--

"For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the

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dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts."

We observe that the prophecy in these verses is yet to be fulfilled, and that in the day God's antitypical temple is built, He will shake not only the heavens and the earth, but also the nations.

Verse 8-- "The silver is Mine, and the gold is Mine, saith the Lord of hosts."

Yes, it is true that men control the silver and the gold, but we must not forget that it all belongs to God, and if He has need of it He is able to do with it what He desires.

Verse 9-- "The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts."

Inasmuch as practically none of these promises were fulfilled in the day of Zerubbabel's temple, the subject becomes crystal clear: The Lord had in mind the building of a temple in the day that He is to shake the heavens, the earth, and the nations--in the day the desire of all nations is to come. Moreover, to the place where this antitypical temple is to be situated He will give peace. So again we see that both Haggai and Zechariah predicted the building of two temples, at two different times. And as the time and events concerning both temples is interwoven in the same prophecy, the truth becomes clear: the one temple and people are a type of the other.

Let us now read verses 21 and 22.

Verses 21,22-- "Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother."

Again we see that in the day the Lord shakes the heavens and the earth, He will destroy the kingdoms of the earth by allowing them to fight one against another. And due to the fact that the nations are now engaged in an armament race, and the whole world is on the verge of plunging into another conflict, it is difficult for any of us to conclude otherwise than that the day of the Lord, spoken of by Haggai, is at hand.

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Inasmuch as Zerubbabel is a "signet," a symbol, or a type, of the builders in the day the Lord shakes the heavens and the earth, then Ezekiel's description in chapters 40 to 47, of the mystic temple, which is yet to be built, must be the blueprint of Zerubbabel's antitypical temple. Moreover, Ezekiel gives a blueprint also of the division of the Promised Land. (See Chapter 48.)

"But," you may ask, "is this idea not contrary to our former belief?" I admit it is. But we are not the first people who have had to change our ways of thinking; we are not the first people who have discovered that God's plans are not the same as our plans. For example, Moses found that his plan for delivering the children of Israel from their Egyptian bondage, was not God's plan. Likewise God's plan for the route the Israelites were to take in their journey to the Promised Land was not their plan. He led them right up to the shores of the Red Sea. And there were other surprises for them all along the way from the time they left Egypt to the time they entered the Promised Land. Moreover, since they realized that out of slaves God had made them kings, and since they had the promise that their kingdom was to stand forever, they were indeed astounded when it went down. Then, too, you remember that God's plan for the first advent of Christ did not correspond with the people's plan, either. And God's program for the setting up of the kingdom differed from the apostles' program, too. So you see they all had to revise their plans and their ways of thinking.

"But," we may say, "We are Americans"! By this do we mean to say that we are a select class of human beings to whom the virtue of infallibility has been imputed? Or do we mean to say that we Americans were formed from a special lump of dirt? Well, whatever we Americans may be I think I can convince you that we, too, are as erring as are any other people.

For example, the Millerites who erroneously believed the Lord would come in 1844 to take His saints into Heaven, were Americans! But they were not the only Americans who were mistaken. You remember that the Seventh-day Adventists, too, expected the Lord to come as soon as they got 144,000 converts to join the church; and the pioneers of the movement believed that they would live to see Him come. But the church membership already numbers several times 144,000, and all the pioneers are dead! So we see that whether God's people be Americans or some other nationality, the fact remains that God's thoughts and ways are very much unlike man's thoughts and ways. "Testimonies to Ministers," p. 300, reminds us that even greater surprises are in store for all of us. Let me read to you a sentence or two: "The workers will be surprised by the simple means that He will use to bring about and perfect His work of righteousness. Those who are accounted good workers will need to draw nigh to God, they will need the divine touch."

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Before the Scroll unrolls we are all in ignorance, of course, but if, when we come face to face with the Truth, we fail to exchange our ideas with the Lord's, then what hope is there for us ever to become enlightened? We should, therefore, always be ready to change our minds, and try to prove God right even if we must thereby prove every man a liar. We should let our ideas fall flat, and let His prophecies stand "high and lifted up." How much more honorable it is for us to strive always to prove God's Word correct even at the risk of proving ourselves in error, than for us to hold tenaciously to our misconceptions until God Himself must step in and put us to shame.

We as Seventh-day Adventists used to boast that we "know our Bible," but we have learned a lot more since we stopped boasting. Yet I cannot say that I have a sufficient knowledge of the Bible to carry me to the end. In fact, I know that we have much more to learn, and that the more Bible truth we learn the less attractive will our private ideas appear.

Verses 10-12--

"In the four and twentieth day of the ninth month, in the second year of Darius, came the word of the Lord by Haggai the prophet, saying, Thus saith the Lord of hosts; Ask now the priests concerning the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No."

Verse 13--

"Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean."

If one who bears the holy oracles of God should touch a common thing, that thing will still remain common; but if one whose body is defiled should touch a common thing, it shall become unclean, unfit to be used as a sacrifice. That is, those who bear God's holy message need not think that the common things of life would be made holy merely by coming in contact with them, but they should know that if their bodies are defiled, then whatever they touch, will be made unclean, unfit to be given as an offering unto the Lord. Consequently, such ones cannot with their own hands offer anything clean.

Verses 15-17--

"And now, I pray you, consider from this day and upward, from before a stone was laid upon a stone in the temple of the Lord: Since those days were, when one came to an heap of twenty measures, there were but ten; when one came to the pressfat



1-13-8

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for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew and with hail in all the labours of your hands; yet ye turned not to Me, saith the Lord."

Even from the days before their unsuccessful project began, the Jews were hindered from prospering, and their expectations grew into real disappointments. God brought all these curses to them in an effort to awaken them to the fact that it was not the Devil, but their own sins that were interfering with their own welfare. Yet in spite of the adversities that were inflicted upon them they failed to turn to the Lord.

★ Since the antitype must be true to its type, it would be well for us to examine our comings and our goings. Inasmuch as the Devil is powerless to succeed in his efforts against us if we are altogether on the Lord's side, we had better first cease complaining that it's the Devil who interferes with our plans simply because we are doing our level best to serve the Lord." Let us not lay all the blame on the Devil, for most of it doubtless belongs to ourselves.

Verses 18, 19--

"Consider now from this day and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig tree, and the pomegranate, and the olive tree, hath not brought forth: from this day will I bless you." 1-13-9

Then answered Haggai, and said--

Verse 14--

"So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean."

The Lord's charge against the people, and the prophet's answer to those charges require no interpretation. Since the Lord in this scripture is talking to the people of our time as well as to the people of Haggai's time, both the charges and the comments apply to us as well as to them. Plainly then, we as a people are critically in need of reform.

In other words, if we do not willingly perform all God requires of us our bodies and thus our offering will become defiled.

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Then the missionary work we would do and the gifts we would give in behalf of mission work would doubtless be abominations to the Lord rather than sweet incense on His altar.

God promised His people that He would bless them from the very day they were reproved. The reason for it was that just as soon as they were told of their fathers' sins, and of their own, they gladly conformed themselves to the Lord's wishes. This you will find recorded in chapter one, verses 5 to 11. He will in like manner bless us from this day on if we, too, admit our wrong doings, and correct them.

Hag. 1:12-14--

"Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, and the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech, the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts, their God."

These verses tell us that just as soon as all the people obeyed, the Spirit of the Lord revived their energies, and they immediately went to work. We, too, Brothers and Sisters, will have the same experience if we now settle it in our own minds that from this hour on we will serve the Lord our God by heeding every part of our message. Let us no longer put off doing these things, no longer hold off God's blessings from us.

Perhaps you have not had sufficient time since the standards were set to remodel your dresses, but I am sure you have had plenty of time to remove your wrist watches. Remember this: You cannot dress to please both the Lord and the world--no, no more than you can serve at the same time both man and the Lord. Every bird and every beast, every tree and every fruit, is known by its outward appearance. People, too, show by their appearance the kind of character they possess. And as you do not see a good tree bearing bad fruit, so the Lord does not see a godly person bearing the fruit of the world. One is as unnatural as is the other. It is just as impossible for a genuine Christian to act and dress unbecomingly as it was for Nebuchadnezzar to live

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in his palace after his heart had been replaced with the heart of a beast, or to live with the cattle after his own heart had been given back to him.

Yes, I know that you have excuses you would like to offer, but I am sure that if you had to tell your excuses to the Lord Himself you would either be speechless, or you would admit that a wrist watch is nothing but a bracelet with a time piece on it.

Let us return to the matter of the wrist watch. You will discover, if you already have not, that a wrist watch is worn by countless people who have no particular use for a time piece. Besides, many of the watches that are worn do not even run! Most watches are worn not merely as time pieces, but as ornaments as well, and they make proud those who have them while they make jealous those who do not have them. Do you know that people actually buy watches when, instead, they ought to buy food, or pay their debts? In the final analysis wrist watches, and the ever-changing fashions in dress, are devised for no other purpose than to make the manufacturers rich, and the buyers of them poor and haughty. / T. G. 13 p. 10 (X~~ep~~ out)

And now let us read--

Verses 20, 21--

"And again the word of the Lord came unto Haggai in the four and twentieth day of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth."

In view of the fact that the Lord is about to shake the heavens and the earth, is it not imperative that we no longer be hypocrites? Let us cease inviting "drought," "blasting," and "mildew" upon ourselves. Let us, instead, yield our hearts to God and thereby insure for ourselves eternal life, joy, peace, and plenty. Unless we do this we shall, as it were, certainly fall out at the time the heavens and the earth are shaken.

Special Song: "Be Still and Know That I Am God"--Sister Berolinger
Sister Houteiff, and Brother Wolfe

Benediction

Piano Postlude

Text of Study by V. T. Houteff
Sabbath, November 9, 1946

Mt. Carmel Chapel
Waco, Texas

Prelude: Orchestra

Opening Song: Congregation--"Lift Him Up"

Opening Remarks

I shall read from "Mount of Blessings," beginning with the first paragraph of page 166. This reading is based on the Scripture, "Forgive us our sins; for we also forgive every one that is indebted to us."

M.B., p. 166-- "Jesus teaches that we can receive forgiveness from God only as we forgive others. It is the love of God that draws us unto Him, and that love can not touch our hearts without creating love for our brethren.

"After completing the Lord's prayer, Jesus added: 'If ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.' He who is unforgiving, cuts off the very channel through which alone he can receive mercy from God. We should not think that unless those who have injured us confess the wrong, we are justified in withholding from them our forgiveness. It is their part, no doubt, to humble their hearts by repentance and confession; but we are to have a spirit of compassion toward those who have trespassed against us, whether or not they confess their faults. However sorely they may have wounded us, we are not to cherish our grievances, and sympathize with ourselves over our injuries; but as we hope to be pardoned for our offenses against God, we are to pardon all who have done evil to us.

"But forgiveness has a broader meaning than many suppose. When God gives the promise that He 'will abundantly pardon,' He adds, as if the meaning of that promise exceeded all that we could comprehend: 'My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.' God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, 'Create in me a clean heart, O God; and renew a right spirit within me.' And again he says, 'As far as the east is from the west, so far hath He removed our transgressions from us.'"

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Now, what should be the burden of our prayer this afternoon?-- That we might have love for our brethren; that we might forgive others their faults whether or not they forgive ours; and that regardless what others might do, we might confess our sins.

Who has the burden to pray this afternoon? I shall close.

Prayer: E. T. Wilson, Sister Schiau. V. T. Houteff

Song: Congregation--"Wholly Thine"

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PTG. 14 Subject: ISMS, AND THE REMEDY

Once upon a time six brothers were building a bridge, supposedly to the god of Justice. The purpose of the bridge was to unite the east with the west.

They had no difficulty laying the foundations and setting the pillars. But, lo, when they came to join the east wing with the west one, they found themselves confronted with a phenomenal obstacle: what they had built up during the day, they found the next morning had all been thrown down during the night. This miracle continued day after day. Finally they sat down in a council meeting to discuss how they might solve their harrassing problem. Feeling that to quit would be the greatest folly they ever wrought and that it would thus bring their names into disrepute, they studied and they prayed for advice on how they should procede in order to successfully complete the bridge.

At long last they concluded that the god of Justice was for some reason dissatisfied with them and that a human sacrifice would appease him. So it was that they resolved to sacrifice the best one of their wives. Then, in order to make an impartial and acceptable selection, they further resolved that on the morrow each would instruct his wife to prepare the best possible breakfast and dinner, and take the meals to him at the bridge as early as possible, for they must needs eat and pray at the bridgeside to the glory of the god of Justice, and for the success of their project.

The woman that would arrive with the meals first was to be the victim. This, however, was not to be divulged to the women.

Five of the men, though, did not stick to their solemn oath. They straightway told their wives what was to be done, and that they should not hurry to the bridge with the meals.

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In the morning, at the appointed time, the men were at the bridge site. Shortly afterwards they saw in the distance someone approaching them. For a few moments no one knew for sure who it was, but soon the man who had kept his part of the agreement recognized her to be his wife. He, of course, immediately burst into tears, and with groans he fell to the ground. Seeing her husband's strange behaviour, the wife dropped her basket of food and ran to the scene to learn what was the trouble. But while she was attempting to comfort her husband, the other five brothers seized her and cemented her alive into the gap in the bridge. Now they confidently expected the bridge to stay up, for they felt that they had done all they could to please the god of Justice.

Thus it was that while the five dishonest men returned to their homes in happiness, the honest one returned to his home in grief.

On the following morning, all the men hurried to the bridge, hoping to find it standing whole. But to their surprise they found the whole bridge lying flat on the ground!

Naturally, the thing was rumored throughout the city, and the judges of that city went to see what the great excitement was about. As they listened to the builders argue and philosophize from cause to effect, they learned that the unfortunate woman was not sacrificed by fair chance, but by fraud! So they judged that the whole disaster was due to the fact that unjust men were trying to build a bridge in the honor of a just god! The matter was brought to court and the judges finally decreed that Justice must be satisfied, else not only the bridge, but even their city might fall to the ground. So, on that very day the unjust men were executed, and the honest man was made mayor of the city.

Christians have been building a bridge, so to speak, to the God of Justice for many years. But they do not seem to be any more successful than were the six bridge-builders. And what is the reason?-- For the very same reason the six builders were unsuccessful: Selfish men are engaged in the work, and though they see the need for a sacrifice, yet they somehow always manage to make others do the sacrificing.

And you remember that though the building of the tower of Babel was counter to God's will and His order, still all the while the builders were harmonious among themselves their project prospered--their tower skyrocketed. But when their language was confused and they could no longer understand each other, then the progress of the tower stopped. And to show them that God was displeased with their project and that He was the One Who confounded their language, He blasted the tower so that it crumbled to the

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ground. So we see that what happened to the bridge happened also to the tower.

Christians are working at cross-purposes among themselves. One Christian brother is betraying another. Christian ministers, rather than preaching the Truth, are preaching against each other. One goes ahead to build up, and another trails behind to tear his work down. They do not see eye to eye, nor do they understand each other even so much as did the confused tower-builders!

So long as such selfishness and dishonesty, confusion and animosity exist among Christians, their bridge and their tower will come to naught as certainly as did the bridge of the six covenant-breakers and as did the tower of the prophet-mockers. And there is no way of escaping ism trouble as long as Christians do those things which cause it. Isms cannot be remedied without removing the cause--no, no more than a splinter wound can heal before the splinter has been removed. Thus, as long as the cause of isms exists among Christians, there, of course, can be no harmony or success.

For example, there was no trouble in Moses' day so long as he alone interpreted the Word of God to the people. But just as soon as Korah, Dathan, Abiram and others aspired to Moses' position, trouble started. And the only remedy that even God Himself could find was to cause the earth to open her mouth and to swallow the multitude of self-appointed interpreters, those who were the cause of a great division. In our day, though, there is an even greater flood of private interpreters of the Scriptures than there was in Moses' day. But according to Revelation 12:15, 16, the Lord warns that He will use the ancient remedy against today's ism-breeding flood. We, though, ought not to wait for it. Rather, we ought to learn to respect the Spirit of Prophecy now. Let us read of the fate of those who will choose to continue walking in their own way.

Rev. 12:15, 16-- ". . .and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth."

Here we see that the remedy which caused isms to cease in Moses' day, is again to be used to cause isms to cease in our day. This remedy is the only means by which harmony can be restored among fellow-members in the church itself, as well as among Christians in general. Let us read

2 Tim. 3:16, 17-- "All scripture is given by Inspiration of God,
2 Pet. 1:20, 21. and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
That the man of God may be perfect, thoroughly

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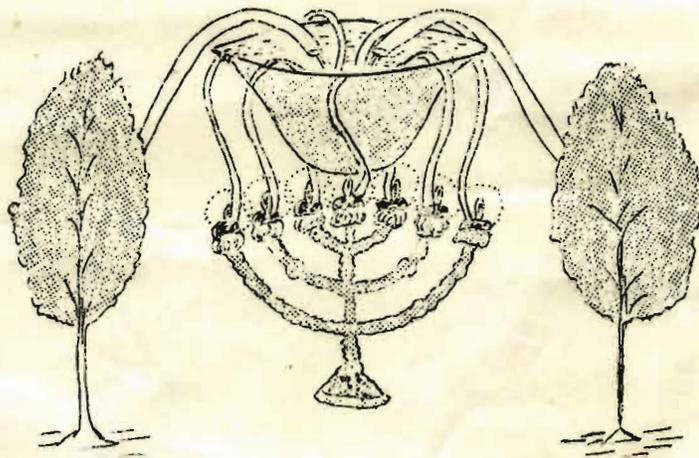
furnished unto all good works." "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Affirmatively stated, all Scripture, not merely a part of It, is inspired. Negatively stated, none of It is privately interpreted, for the reason that It did not come of men but of God. As the Spirit of God dictated to men the Scriptures, so the Spirit of God must interpret the Scriptures to men. No man, therefore, by himself is capable of interpreting any part of them, or of understanding their importance after they are interpreted. "None of the wicked shall understand; but the wise shall understand." Dan. 12:10.

We should now be convinced that as long as this Divine command and principle of interpreting God's Word is overlooked and abused, and as long as selfishness, dishonesty and bigotry exist among Christians in general and among Bible students in particular, isms will continue to increase, and the strength of the people will continue to be wasted just as was the strength of both the builders of the bridge and the builders of the tower. Yes, just as certainly as night follows day, so will their efforts come to naught, and their shame be uncovered.

That we cannot be led into all Truth without the Spirit of Prophecy, Inspiration symbolically forewarned through the prophet Zechariah.

(This chart you see is an exact reproduction of the symbolism found in the fourth chapter of Zechariah. So, that our study might be made more vivid, we shall study the chapter along with the chart.)



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Let us turn to Zechariah 4, and begin with the first verse.

Zech. 4:1-4-- "And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my lord?"

We shall now hear the angel's explanation of this symbolism.

Verses 5, 6-- "Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts."

The angel disclosed two things: First, he made known that the symbolism illustrates the Word of the Lord (the Bible) to the servants of God. Second, that His Word is revealed not by man's might nor by his power, but by the Spirit of God.

Plainly, this symbolism as a whole represents the system by which the Lord transmits His revealed Word to His people. But, that we might have a thorough understanding of it, we need to know what each component part stands for. The Spirit of Prophecy gives the clue: "Great Controversy," page 267 says that the "Olive trees" represent the "Old and New Testaments"; "Testimonies to Ministers," page 189 says that the golden oil represents the Holy Spirit; page 357 of the same book along with Revelation 1:20 say that the seven lamps represent the church, and that the ministers convey the oil to the churches.

So we see that the whole mechanism is built to accomplish but one thing--to keep the seven lamps (the church) supplied with oil, so that there might be light round about them. Since the church's business is to lighten the world with the revealed Word of God, and inasmuch as the golden oil enables her to have that light, the oil therefore represents the revealed Word of God. The seven tubes (the ministry), take the oil from the bowl and carry it to the seven lamps. Now the fact that they do not take it direct from the olive trees (the Bible), indicates that the bowl must represent a compilation of inspired Bible interpretations. Plainly, then, the two golden pipes which extract the oil direct from the olive trees, must symbolize the inspired Bible interpreters. Finally, we see that this is the system which Heaven has ordained

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for dispensing the Word of the Lord to His church, that this is the Spirit of Prophecy at work, and that this is the remedy which Inspiration offers for the curing of isms in the church and in the world.

Those who do not avail themselves of this golden oil, and those who are ever hunting for some other kind, or who are ever manufacturing their own, will, of course, drop into the pit when the earth opens her mouth to swallow up the flood. Then it is that ism-seekers and ism-makers shall forever pass away.

Let us now look at the chart and review the meanings of each of the symbols. There are two olive trees (the Old and New Testaments--"the Word of the Lord" to His servants); the two golden pipes (the Lord's appointed interpreters) attached to the olive trees; the golden oil (Truth that sheds light on one's path) running from the olive trees through the two golden pipes into the golden bowl (publications of revealed Truth); the seven tubes (the ministry) carrying the golden oil to the seven lamps (the laity). In short, the picture as a whole represents God's church endowed with the Spirit of Prophecy. Rev. 12:17.

Verses 8, 9-- "Moreover the Word of the Lord came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you."

This scripture implies that in the minds of some there is doubt as to whether or not antitypical Zerubbabel will finish what he has started to do. But the Lord's answer to them is, "He who lays the foundation of the house; his hands shall also finish it."

Verse 10-- "For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

The implication is here lent that the day this scripture meets its fulfilment, is a day in which the Lord of hosts starts this reformatory work in an apparently small, insignificant way. Those who know the Scriptures, nevertheless, shall rejoice as they see the plummet in the hand of Zerubbabel "with those seven. They are the eyes of the Lord. Through them He sees what is going on throughout the earth. What a momentous day! What a great people! Evidently they constitute the "stone" of Zechariah 3, which was shown to Joshua. You doubtless remember that we

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considered it in a study several weeks ago, and we then learned that the seven eyes in the stone signify complete spiritual vision. It is this stone that is to smite the image of Daniel 2.

Verses 11, 12-- "Then answered I, and said unto him, What are these two olive trees upon the right side of the candlestick and upon the left side thereof? And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden oil out of themselves?"

Apparently Zechariah remembered the angel's explanation of the trees, so he did not wait for an answer to his first question, but he immediately propounded another one: "What be these two olive branches"? He was referring to the "branches" to which the two golden pipes were attached.

Let us read on.

Verses 13, 14-- "And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth."

Since this is the only information that was necessary for the angel to give, it is possible logically and Scripturally to reason out who these two anointed ones are. From the angel's previous information we know for a certainty that the symbolism illustrates the Word of God (the Bible) in the Christian era (in the era in which both the Old and New Testaments exist).

It was previously seen that the Scriptures are not of private interpretation, and that the office of Bible interpreter belongs to the Spirit of Prophecy, not to uninspired man. We know, moreover, that he who has not Christ, has not the Spirit, either. And since these two Persons of the God-head are the only Ones Who lead us to the knowledge of the mysteries of the Bible, then the "two branches" or "anointed ones," are Christ and the Holy Spirit Who, we are told, will lead us "into all truth." Then the two golden pipes (the channels through whom the truth is revealed) are connected to Christ and His Spirit (the two olive branches), and thus they are enabled to extract the golden oil (Truth) from the olive trees (the Bible).

We should now summarize the lesson. Here we see a candlestick (a church) all of gold, signifying that it is the finest of all candlesticks, and it is fully trimmed and burning.

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The two golden pipes (God's inspired interpreters) are furnishing the golden candlestick with a constant supply of golden oil (revealed Truth), and the seven tubes (the ministry) are conveying the golden oil from the golden bowl (the Spirit of Prophecy) to the seven golden lamps (to all the church laity).

Under this perfect system for the dispensing of the Word of God to His people, there need be no fear that the reservoir will run empty, or that the lamps will grow dim. This is the only system, moreover, that can make the church perfect, without spot, wrinkle or any such thing, a people without guile in their mouths, all seeing eye to eye, all saying the same thing. Truly, "a great people and a strong; there hath not been ever the like." Joel 2:2. This doubtless is the mighty power, the Loud Cry, the angel's glory that is to lighten the earth. This symbolism does, indeed, reveal the church at the time she is endowed with the Spirit of Prophecy and with the righteousness of Christ.

Obviously, the system of Bible interpretation described by Zechariah, is the Lord's system. It is the only remedy for isms and discord among Christians. Thus it is that His "watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion." Isa 52:8

Song: Congregation -- "Walk In the Light"

Benediction

Postlude: Orchestra

Text of Study by V. T. Houteff
Sabbath, November 16, 1946

Mt. Carmel Chapel
Waco, Texas

Organ Prelude
The Doxology--Congregation
The Lord's Prayer--Congregation

Opening Remarks † T.G. 15

I shall read from Mount of Blessings, page 167, beginning where we left off last Sabbath.

M.B., p. 167-- "God in Christ gave Himself for our sins. He suffered the cruel death of the cross, bore for us the burden of guilt, 'the just for the unjust,' that He might reveal to us His love, and draw us to Himself. And He says, 'Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you.' Let Christ, the divine Life, dwell in you, and through you reveal the heaven-born love that will inspire hope in the hopeless, and bring heaven's peace to the sin-stricken heart. As we come to God, this is the condition which meets us at the threshold, that, receiving mercy from Him, we yield ourselves to reveal His grace to others.

"The one thing essential for us in order that we may receive and impart the forgiving love of God is to know and believe the love that He has to us. Satan is working by every deception he can command, in order that we may not discern that love. He will lead us to think that our mistakes and transgressions have been so grievous that the Lord will not have respect unto our prayers, and will not bless and save us. In ourselves we can see nothing but weakness, nothing to recommend us to God, and Satan tells us that it is of no use; we can not remedy our defects of character. When we try to come to God, the enemy will whisper, 'It is of no use for you to pray; did not you do that evil thing? Have you not sinned against God, and violated your own conscience? But we may tell the enemy that 'the blood of Jesus Christ His Son cleanseth us from all sin.' When we feel that we have sinned, and can not pray, it is then the time to pray. Ashamed we may be, and deeply humbled; but we must pray, and believe. 'This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.' Forgiveness, reconciliation with God, comes to us, not as a reward for our works, it is not bestowed because of the merit of sinful men, but it is a gift unto us, having in the spotless righteousness of Christ its foundation for bestowal."

Should we not now pray for a practical realization that God is in business to save sinners, of whom we are chief? that it matters not how deep in sin we may be, if we but depart from

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our evil course, He will gladly grant us forgiveness.

Will one of the chief sinners on the left side of the chapel volunteer to lead? And will another on the right side of the chapel follow? I shall close the season of prayer.

Prayer: Brother Schiau, Sister C. T. Smith, Brother Houteff

Instrumental Trio: "O Father, Us In Safety Keep"
Vibra Harp--Marian Hermanson; Cello--Florence Houteff; Saxophone--Oliver Hermanson

* * * *

THE STUDY

Our subject for this afternoon is

THE JEWS' AND THE CHRISTIANS' BELIEF IN THE PROPHETS

Let us turn to the writings of the gospel prophet whom the Jews so maliciously sawed asunder.

Isa. 1:18, 19-- "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."

With this recommendation for God's professed people, the gospel prophet was instructed to introduce his book. And now we, as believers in the present-day application of Isaiah's prophecies, dare not neglect to comply with Inspiration's sound recommendation. Our first step shall be to consider the successes and the failures of those who have gone before us.

Let us recall the attitude of the Jews toward their prophets. Rather than going to the prophets with the purpose of reasoning, the Jews went to them with intent of malice, with hatred in their hearts, and with instruments of cruelty. This evil spirit was prevalent among the Jews throughout their history. It was manifested even against Moses, although for forty years, with Divine signs and wonders, he led the Hebrew host all the way from the brickyards of Egypt to the borders of the Promised Land.

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The remnant that finally crossed the Jordan, nevertheless, wholeheartedly believed that Moses was a prophet of God. They deeply cherished his writings. And this reverent regard for the Pentateuch continued among the Jews even to the days of Christ. As a man of God, and as the nation's emancipator, and founder of its sacred ceremonies, Moses was highly esteemed.

Ironically, though, the prophets that followed after Moses, were rejected by the Jewish nation as a whole. Yes, with but this exception: They did accept Haggai and Zechariah, but only because they were the founders of the movement then on foot, as was Moses in his day.

The Jews, according to their own way of reasoning, were honest in concluding that they had no need of prophets. As they saw it, Moses' writings were complete. There was nothing lacking in them. They contained both the laws of the land and of the temple. Why should there be need of more prophets?

True, Moses' writings were indeed complete for the time then present. But though his writings projected a promise of a dispensation beyond the Jewish age, the people were in total ignorance of it. This we know because Moses prophesied of the Lord, but the Jews rejected Him.

In the eighteenth chapter of Deuteronomy we read:

Deut. 18:15-- "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken."

While the Jews boasted of their faith in Moses' writings, Jesus reprehended them by saying: "Had ye believed Moses, ye would have believed Me: for he wrote of Me." John 5:46.

Zechariah also wrote of the coming Messiah: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zech. 9:9. But the Jews gave no heed.

Thus it was that they rejected all the prophets, and now a curse rests upon them to the extent that the world has no room for the Jew even in this day.

In rejecting all the prophets, though, the Jews thought that they were doing the right thing. They thought they were actually being loyal to Moses' writings. This they believed as

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much in Jesus' day as they did in Elijah's day.

Let us here note that their dangerous misconception was only a result of their refusing to heed the prophets who were sent to reform their ways of living and to correct their interpretations of Moses' writings. Having deprived themselves of the gift of the Spirit of Prophecy, the Jews were by their private interpretations, led into error and fanaticism. They became self-sufficient and proud, boastful and high-minded. They felt they were in need of nothing. Thus it was that their perversions of the Scriptures caused them to lose their way, and finally to reject and even to crucify their own long-expected Redeemer!

Well, we need not take more time to remind ourselves of what the Jews did. Let us now see what we as Christians are doing.

Just as in the days of the Jews, the writings of Moses were made a mighty weapon against the prophets, so we as Seventh-day Adventists are in danger of making the writings of Mrs. E. G. White even a mightier weapon against the messages of God in our day. Remember, though, that the Jews at one time or another were forced to acknowledge that their dead fathers were guilty of the blood of the prophets. The same is true today in Christendom. Many do admit the mistake that their forefathers made in rejecting the Protestant reformers, and of thus creating sectarianism. Let these mistakes of the past be most precious lessons to us.

Ever bear in mind, too, that truth is progressive, that what we knew a hundred years ago is not all we need know today. We should daily examine ourselves to make certain that our faith in Moses of today and in the prophets of old, is not like the faith of the Jews in Moses and in the prophets of their day.

If we are thus to examine ourselves, an excellent place to begin is with

Gen. 49:10--

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be."

Here Moses wrote that the gathering of the people shall be unto Judah, and that when Shiloh comes, Judah shall have a king and a lawgiver of her own. Tell me, do we as a Denomination believe in this particular part of Moses' writings? If not, then we have no better standing with Moses than did the Jews.

To examine our standing with the rest of the prophets,

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we need not depart from the subject which Moses has introduced in this scripture.

Between the writings of Moses and of Isaiah, the Bible contains the records of history, the judges and the kings. Isaiah, then, is the next prophet after Moses that we shall go to.

Isa. 2:1, 2-- "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

Not to Takoma Park, not to Mt. Carmel Center, not to some other place, but to the house of Judah and Jerusalem shall the converts from all nations flow. Here we see that Isaiah, too, testifies that the gathering of the people shall be unto Judah.

Jeremiah being the next prophet to Isaiah, we shall read

Jer. 31:6-- "For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God."

Mount Ephraim, you know, is the location of the ten-tribe kingdom, Israel. According to this scripture, then, the kingdom of Israel, which is still lost among the nations, shall some day voluntarily join the kingdom of Judah.

Verses 7, 8-- "For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither."

Indeed, Jeremiah agrees with both Moses and Isaiah on this same subject. The question is, Do we? If so, then let us readily respond to God's urgent command: Publish, and with praises say, "O Lord, save Thy people, the remnant of Israel."

Now we are to test our standing with the prophet Ezekiel.

Ezek. 36:17-27-- "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and by their doings: their way was before Me as

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the uncleanⁿness of a removed woman. Wherefore I poured My fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way and according to their doings I judged them. And when they entered unto the heathen, whither they went, they profaned My holy name, when they said to them, These are the people of the Lord, and are gone forth out of His land. But I had pity for Mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify My great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

What more could Inspiration say to make the subject clearer? Here is plainly revealed God's promise to bring the Kingdom of Israel back to its own land after it has been dispersed and lost among the heathen. This He is to do, not because the Israelites are worthy, not because they had been good before or after or even during their dispersion among the Gentiles, but because He is anxious to sanctify His Own name among the heathen.

Moreover, after He gathers them from all countries and brings them into their own land, then it is that He cleanses them from their filthiness and from their idolatry. Then it is that He gives them a new heart. Then it is that He puts His Spirit upon them, and enables them to keep His Judgments. All these things, you see, take place after God's people return to their fathers' land.

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Finally, if these prophecies are not to be fulfilled and if God's people are not to return to their homeland, how will they ever be cleansed from their filthiness? How will they ever have their hearts changed? And what is to make them keep His statutes and judgments unless they beforehand receive His Spirit, in the promised land? Indeed, if these prophecies fail, then how will God's people ever be able to stand before a pure and holy God? How shall they ever obtain immortality and live forever if they do not comply with God's expressed will, and, on schedule, be where He indicates?

To be more specific, if we as a Denomination do not believe in these promises, we should ask ourselves, Where are the laity to be led from here on? Certainly not to the Kingdom if the leaders do not believe in going there. And if not, then who can say we believe in the prophet Ezekiel?

Who is the prophet next to Ezekiel? Yes, Daniel. Let us, incidentally, remember that he did not prophesy to the Jews, but to the Chaldeans and to the Medes and Persians. The Jews accepted him as a prophet only as they saw his prophecies fulfilled. The great question before us, however, is as to whether we ourselves fully believe in the prophet Daniel.

Dan. 2:44, 45-- "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure."

On Daniel's own word, the stone is symbolical of the kingdom, and it, the Kingdom, breaks the image. And so if our interpretation of the stone contradicts Daniel's interpretation of it, then pure and simple is our rejection of Daniel's Inspiration. ★ / T.G. 15, 11

We now come to the prophet Hosea.

Hos. 1:11-- "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

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Hos. 3:5-- "Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days."

Can we believe Hosea on the subject of the Kingdom if we do not believe in the former prophets who taught exactly as he?-- Of course not.

We are now at Joel's prophecies.

Joel 3:1-- "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem."

Verse 2-- "I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for My people and for My heritage Israel, whom they have scattered among the nations, and parted My land."

When God frees the children of Judah and Jerusalem and takes them back to their own land, it is then that He gathers all nations into the valley of Jehoshaphat. Are we to reject Joel along with the prophets before him?

And what about our belief in Amos? Let us read

Amos 9:9-15-- "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of My people shall die by the sword, which say, The evil shall not overtake nor prevent us. In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom, and of all the heathen, which are called by My name, saith the Lord that doeth this. Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them.

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And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God."

Since Amos with even greater emphasis bears the same testimony as all the prophets before him, what shall we do with him?

While making up our minds, we shall read

Obad. 1:15-18-- "For the day of the Lord is near upon all the heathen: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon My holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it."

In harmony with the rest of the prophets, Obadiah relates that in the day the Lord destroys the heathen, there shall be deliverance upon Mount Zion, and the house of Jacob shall possess their possessions. Do we believe this?

The prophet Jonah is next in line, but we shall consider his prophecies when we come to the prophet Nahum.

We shall now see what is to be done with Micah.

Micah 3:12-- "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest."

Micah 4:1, 2 "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the

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house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

As emphatically as all the prophets before him, Micah declares that in the last days the house of the Lord is to be reestablished and exalted, and that peoples and nations are to flow unto it because the law and the Word of the Lord shall go forth from Zion and from Jerusalem. Do we intend to stand calmly by and ignore this promise? Or do we as servants of God intend to get there with the firstfruits?

We now come to the prophecy of Nahum. His burden is concerning the fall of Assyria, the power which rules Palestine in the day God sets up the Kingdom of Judah. On this prophecy we have published a tract and have sent it throughout the Denomination. Have we accepted Nahum? And since Jonah's prophecy is a type of Nahum's, then if we reject Nahum, we automatically reject Jonah, too.

The prophet Habakkuk was told to "write the vision, and to make it plain upon tables, that he who readeth it may run."

Hab. 2:3-- "For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

Then Habbakkuk prayed, saying,

Hab. 3:12, 13-- "Thou didst march through the land in indignation, thou didst thresh the heathen in anger. Thou wentest forth for the salvation of thy people, even for salvation with thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. Selah."

Can we in faith pray for the same thing Habakkuk prayed?-- That the Lord go forth for the salvation of His people, that the vision be fulfilled without delay, and that we run to proclaim the good tidings? If not, then truly we spurn Habukuk.

Let us see what Zephaniah has to say concerning the subject of the house of Judah.

Zeph. 2:5-7-- "Woe unto the inhabitants of the sea coast, the nation of the Cherethites! the word of the Lord is against you; O Canaan, the land of the

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Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coast shall be dwellings and cottages for shepherds, and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereupon; in the houses of Ashkelon shall they lie down in the evening: for the Lord their God shall visit them, and turn away their captivity."

Since Zephaniah's prophecy is definite that the Lord is to reestablish the kingdom of Judah, we shall quickly pass to Zechariah's prophecy.

Zech. 1:20, 21-- "And the Lord shewed me four carpenters. Then said I, What come these to do? And He spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

Once God raised "horns," nations, to scatter His people from their land, but those "horns" are to become also "carpenters," so that while they are casting out the Gentiles, they will at the same time be building Judah. Thus Zechariah, as do all the prophets before him, prophesies of the restoration of the kingdom of Judah.

Now we shall read from Malachi, the last of the Old Testament prophets.

Mal. 3:1-3-- "Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord, Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' soap: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord and offering in righteousness."

If, in the face of the plain and unquestionable teachings of all the prophets, we as a Denomination fail to give heed to the Truth of the purification of the church and the restoration of the

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kingdom of Judah, certainly others will have to take our place in proclaiming it. Then we, along with the Jews will have to bear the guilt of rejecting every one of the prophets. Why?-- Because unless we actually believe all that the prophets have written, our merely pretending to believe in them would mean as much to Heaven as the faith of the Jews in the writings of Moses, meant to the Lord.

In closing, I shall read from Early Writings, in the chapter entitled, "The Loud Cry." One sentence will suffice.

E.W., p. 277-- "This message (that is, the message that makes the Loud Cry) seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844."

The author of this statement makes clear that the Loud Cry is not made by a lot of noise, but by an additional message.

Now, if we as a church do not even so much as expect an additional message, then how much better would be our attitude toward the Moses of our day, than was that of the Jews toward the Moses of their day?--Worse, if anything.

The Jews wanted a kingdom of their own, a kingdom of this world, with saint and sinner in it. Yes, they wanted a kingdom on earth, but none in Heaven. What is more, they wanted it 2,000 years ahead of schedule. Now, ironically, in the time of the restoration of the Kingdom, the Denomination takes an opposite attitude. It wants a kingdom in Heaven, but none on earth. Indeed, it wants to board the "chariot" from Takoma Park. And besides, while the Lord says He is to save nations, the Denomination wants to save only 144,000 sons of Jacob, and consequently none of the sons of other nations.

The Jews wanted nothing but what they wanted, and nothing is just what they got. So it will be with us if the example of the Jews does not help us see that we are, as it were, "drifting to sea without chart or compass."--Christ our Righteousness, p. 37. If we, as they, continue to want nothing but what we want, it is certain that nothing is what we can expect. Pray tell, what more should one expect to get from partial belief in the prophets, from private, human interpretation, from a method of explaining away the Scriptures by the use of cunning inventions and unknown manuscript, and from a habit of making mysteries out of simple passages by the use of sectarian translations? Such a system of interpretation is best illustrated in someone's idea of the difference between the scientist and the child. Certain scientists were asked, "What causes a chicken to cross the road?" With many profound and conflicting statements, they attempted to answer the

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query. But when the question was put to a little child, he quickly said, "Because it wants to cross the road."

Why should we try to scientifically explain the Scriptures? Why not believe implicitly and simply as do little children? Only then will the One Who indicted the Scriptures be able to lead us into all Truth and to make us free in His kingdom.

Say anything you wish against the Jews, but my study tells me that we as a Denomination are outdoing them in mischief.

Moreover, you now see that our study of this afternoon is a summary of the message to the Laodiceans, who think that they are rich and increased with goods, and have need of nothing. Now we see that we as Laodiceans have need of everything. We had better awake to our poverty.

To be sure, the present state of affairs among us as a church, does appear gloomy. Yet, seeing that this dark and cloudy day holds forth a future of unsurpassing glory, let us with the prophet Habakkuk say: "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation." Hab. 3:17, 18. Thus, just as the Apostles defeated the Enemy of the church in their day, likewise shall we defeat him in our day.

Closing Song: Congregation--"Walk in the Light"

Benediction

Piano Postlude

Reminder to Holders of the Certificate of Fellowship

Renewal blanks for the 1947 Certificate of Fellowship are now available upon request.

Text of Study by V. T. Houteff
Sabbath, November 23, 1946

Mt. Carmel Chapel
Waco, Texas

Organ Prelude
Doxology: Congregation
Lord's Prayer: Congregation

Opening Remarks **ITG. 16**

Before we engage in prayer, we shall read from "Mount of Blessings," page 168, beginning with the last paragraph.

M.B., p. 168-- "We should not try to lessen our guilt by excusing sin. We must accept God's estimate of sin, and that is heavy indeed. Calvary alone can reveal the terrible enormity of sin. If we had to bear our own guilt, it would crush us. But the sinless One has taken our place; though undeserving, He has borne our iniquity. 'If we confess our sins,' God 'is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' Glorious truth!--just to His own law, and yet the Justifier of all that believe in Jesus. 'Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy.'"

We should pray that we might be grateful that though we are sinners, yet God has made it possible for our sins to be blotted out; that it matters not how great sinners we may be, we can be made as white as snow.

One may lead in prayer, another may follow, and I shall close the prayer season. Shall we kneel?

Prayer: Brother Berolinger, Brother Toliver, Brother Houteff
Song: Congregation--"Cover With His Life"

* * *

This afternoon we shall study

ZECHARIAH EIGHT.

The first thing to know in the study of this chapter is whether its promises applied to the people of Zechariah's time, or to the people of our time. To find this out, it is necessary for us to read a few scattered verses, beginning with the seventh and eighth.

Verses 7, 8-- "Thus saith the Lord of hosts; Behold, I will save My people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness."

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In these verses we see that God is talking about saving His people from the east and from the west, and bringing them to Jerusalem. They are to be His people not by virtue of their particular ancestry, but they are to be His people in truth and in righteousness. Since the promise in these verses did not meet its fulfilment in Zechariah's day, nor at any time thereafter, it stands to reason that it must meet its fulfilment sometime in the future. Now let us read

Verse 13-- "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

Besides saving His people from the east and from the west, the Lord promises to save also the house of Judah and the house of Israel. You are well acquainted with the fact that the two-tribe kingdom constituted the house of Judah, and that the ten-tribe kingdom constituted the house of Israel. And since the latter was not brought "to the midst of Jerusalem" even in Zechariah's day, and since it is still lost among the nations, there is but a single conclusion one might reach: The promises of the chapter are to be fulfilled in the time of the "gathering of the people" from the four corners of the earth. For this purpose the Lord expects our hands to be "strong." Now we shall read

Verses 20-22-- "Thus saith the Lord of hosts; It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

Since we know that no nation in Zechariah's day went to seek the Lord and to pray before Him in Jerusalem, there is no other alternative but to admit again that the promises of Zechariah eight belong to the people in the time of the Harvest, in the gathering time.

And since our analysis of the time this chapter meets its fulfilment, is complete, I am sure that we may now study the prophecy itself with greater interest. Let us start with verses one to three.

Verses 1-3-- "Again the word of the Lord of hosts came to me saying, Thus saith the Lord of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury. Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain."

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Yes, wonderful things are spoken about Jerusalem. At one time the Lord forsook the city and scattered His people. But now, at the time these scriptures are being revealed, is He returned to gather His elect and to dwell with them in Zion, in the midst of Jerusalem. When this great work shall have been accomplished Jerusalem will be called "a city of truth, . . . the holy mountain." Then while God gathers the saints out of all nations, His truth shall emanate from Zion and from Jerusalem. Let us read again

Verse 3-- "Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts the holy mountain."

Do you wonder, then, why the people will want to go to Jerusalem to pray before the Lord? On what conceivable grounds could one object to work for the fulfilment of this promise, and to pray before the Lord in Jerusalem?

Verses 4, 5--"Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof."

Yes, Jerusalem shall be a city of joy. There shall be no fear or accidents. The children, moreover, shall safely play in the streets. And there will be no "long faces," and no worried looks.

Verse 6-- "Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in Mine eyes? saith the Lord of hosts."

Just because this thing might seem impossible to us, must it necessarily seem impossible to the Lord, also?

Verses 7, 8--"Thus saith the Lord of hosts; Behold, I will save My people from the east country, and from the west country. And I will bring them, and they shall be My people, and I will be their God, in truth and in righteousness."

Yes, Zechariah predicts the gathering of the saints out of all nations into God's Kingdom, just as we are told through the parable of the harvest in Matthew 13, that only the wheat is to be put into the barn. There is to be no mixed company of saints and sinners in the "holy mountain of the Lord."

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Verse 9-- "Thus saith the Lord of hosts; Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which were in the day that the foundation of the house of the Lord of hosts was laid, that the temple might be built."

God here counsels us to let our hands be strong. We must not be weaklings and unstable, but, rather, we should hear the words of the prophets who lived in the day the foundation of the temple was laid, and we should work diligently for the advancement of the cause of God. We therefore cannot afford to close our ears, or to sit down in an unconcerned attitude of mind.

Verses 10-12-- "For before these days there was no hire for man, nor any hire for beast; neither was there any peace to him that went out or came in because of the affliction: for I set all man every one against his neighbour. But now I will not be unto the residue of this people as in the former days, saith the Lord of hosts. For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things."

Though God's people have experienced poverty and much trouble, yet at this time they shall enjoy peace and prosperity. On the one hand the world promises to its subjects another depression; on the other hand the Lord offers to His people prosperity, which may soon be ours if we but steadfastly cling to the truth, and thus to the Lord.

Verse 13-- "And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong."

In as great a degree as we have been a curse among the heathen, just that great a blessing will He make us if we will let Him. Our hands then, should be strong to do all we can to hasten that glad day, so that we might be eligible to receive these promises.

Verses 14, 15--"For thus saith the Lord of hosts; As I thought to punish you, when your fathers provoked Me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not."

Again and again we are assured that as great as was our punishment (the dispersion of the Kingdom), just that great shall be our joy and comfort (the reestablishing of the Kingdom) now in the gathering time.

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Verse 16-- "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates."

We should never waste our breath and time talking about the sins of other people. Let us, instead, mind our own business lest we fail to see the knotty "beam" in our own eye. Rather than speaking of the faults of others, this scripture tells us to speak the truth to our neighbour, and to execute judgment and peace in our own homes. Never should we busy ourselves with other people's concerns. We should do well if we manage our own.

Verse 17-- "And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord."

Of all the things Christians need to learn, this one thing is most urgent: That they be honest with themselves and with others, that they always speak the truth, that they cease imagining evil against each other. Remember, when you speak hear-say you most likely are telling falsehood, either wholly or in part. This you cannot afford to do, for "there shall in no wise enter into" the city "anything that . . .maketh a lie." Rev. 21:27. Evil speaking and evil surmising are things which the Lord hates.

Verses 18, 19-- "And the Word of the Lord of hosts came unto me, saying, Thus saith the Lord of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace."

These ancient fasts shall turn to be feasts of joy and gladness.

Verse 22-- "Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

It is interesting to envisage the expansion of God's truth, as it is outlined in this chapter: First, one individual speaks the truth to another individual. Then one city communicates it to another city. Finally, one strong nation invites another nation to join the Lord. Thus will the harvest continue until the gospel work is finished--until God's faithful people stand on the Lord's right side (in the Kingdom), and the hypocrites with the heathen stand on His left side (in the Gentile world).

Verse 23-- "Thus saith the Lord of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you."

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One might easily conclude that the ten men who take hold of all the languages of the nations in the time of this great ingathering, may be figurative of a group of people, just as the number ten is figurative of a group of people in the instance of the ten virgins (Matt. 25:1), the ten servants (Luke 19:13), and the ten horns (Rev. 12:3; 13:1; 17:3). These men will speak all the languages as did the apostles on the day of Pentecost.

★ Obviously, the "Jew" whose skirt the people will take hold of must be the one through whom the Lord is working to reveal Himself and His Truth to the people. Having discovered this fact, naturally they will say, "We will go with you: for we have heard that God is with you." This certain Jew, of course, may not be of the present-day identified Jews. Rather, (he may be a descendant of the Christian Jews, perhaps of those, who, in the apostolic age lost their identity by becoming Christians. Again, he may be a descendant of any of the Jews who were driven from their homeland, scattered throughout the nations and assimilated by them.

Acts 11:26

I agree with you that these promises do seem incredible and even fantastic. But the more they so appear, the brighter the prospect really becomes, for God does not do what seems possible to man, but He does the things that seem impossible.

Think of God's marvelous work in the Exodus Movement while He led them out of Egypt, while they marched through the Red Sea, through the desert, and through the Jordan--forty years in all. Visualize, if you can, Pharaoh's slaves becoming prophets, priests and kings! Think of the three Hebrews comfortably standing in the midst of the fiery furnace; and of Daniel in the lions' den; of Mordecai's victory over Haman; of David defeating the giant; of Joseph feeding the world; of Moses surviving the Nile; of Samson pulling down the temple. Countless are the wonders His mighty hand has wrought throughout the ages.

All those deliverances were impossible with man, but very possible with God. These mighty miracles bring us face to face with the fact that God is in the business of making "possibles" out of "impossibles." Therefore, "let your hands be strong, ye that hear in these days these words" of the Lord.

Song: Congregation--"Lift, Brother, Lift"
Benediction
Piano Postlude

* * *

A GIFT

All who wish copies of "Christ's Greetings" to send to friends and relatives during the Holiday Season, should order them now.

Text of Study by V. T. Houteff
Sabbath, November 30, 1946

Mt. Carmel Chapel
Waco, Texas

Organ Prelude
Doxology: Congregation
Lord's Prayer: Congregation

ITEM Opening Remarks

I shall read from "Mount of Blessings," beginning with the first paragraph on page 170. These pages are based on the scripture, "Bring us not into temptation, but deliver us from the Evil One."--R.V.

M.B., p. 170-- "Temptation is enticement to sin, and this does not proceed from God, but from Satan, and from the evil of our own hearts. 'God can not be tempted with evil, and He Himself tempteth no man.'

"Satan seeks to bring us into temptation, that the evil of our characters may be revealed before men and angels, that he may claim us as his own. In the symbolic prophecy of Zechariah, Satan is seen standing at the right hand of the Angel of the Lord, accusing Joshua, the high priest, who is clothed in filthy garments, and resisting the work that the Angel desires to do for him. This represents the attitude of Satan toward every soul whom Christ is seeking to draw unto Himself. The enemy leads us into sin, and then he accuses us before the heavenly universe as unworthy of the love of God. But 'the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem, rebuke thee. Is not this a brand plucked out of the fire?' And unto Joshua He said, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.'

"God, in His great love, is seeking to develop in us the precious graces of His Spirit. He permits us to encounter obstacles, persecution, and hardships, not as a curse, but as the greatest blessing of our lives. Every temptation resisted, every trial bravely borne, gives us a new experience, and advances us in the work of character-building. The soul that through divine power resists temptation, reveals to the world and to the heavenly universe the efficiency of the grace of Christ.

"But while we are not to be dismayed by trial, bitter though it be, we should pray that God will not permit us to be brought where we shall be drawn away by the desires of our own evil hearts. In offering the prayer

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that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We can not offer this prayer in sincerity, and yet decide to walk in any way of our own choosing. We shall wait for His hand to lead us, we shall listen to His voice, saying, 'This is the way; walk ye in it.'

Satan cannot do anything against us if our hearts be right. He can succeed only if we make it possible for him to. If we willingly fall when we know better, we thereby let Satan overcome us. Let us not forget that no one can keep on going his own way and at the same time pray the Lord's prayer without making a liar of himself. But those who wholeheartedly take the Lord at His word and allow Him to direct their paths, never go wrong. That we be among this latter class, Brethren, should be our prayer at this time.

Prayer: Brother Sealy, Sister de Ville, Brother Houteff
Quartet: "The Trials Of the Way Will Seem Nothing When I Get to
The End of The Road"--Merritt Wolfe, Oliver Hermanson,
Guilford Goff, Glen Green

* * *

This evening we are to study

! T.G. 147 THE TENTH CHAPTER OF ZECHARIAH

To find the time of the fulfilment of this prophecy and promises, we need look no further than the first verse of the chapter.

Zech. 10:1-- "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

These figures of speech, you know, are not used by Inspiration without reason, and so the term "latter rain" must have its special significance. Inspiration chose to use the term "latter rain" instead of some other term, in order to point out that this rain of Truth is to do to the people of the "harvest" time just what the natural latter rain does to the grain of the field. Without the rain the people would not be developed for the heavenly garner. They would be good for nothing more than to be blown with the chaff. By the "latter rain," then, is symbolized the last shower of Truth, coming down (to fit) the people for the heavenly garner, the Kingdom. And, too, this last portion of truth must come as freely to those who live just prior to the harvest, as does the rain in the field. Just as soon as this final touch of development is accomplished, the sickle is put to the precious golden grain. And while the fruits are being put into the "barn," the tares are left to be burned in the field.

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Bright clouds scatter their drops of "rain" to every one grass in the field. Inspiration here uses nature to show that the "bright clouds" represent Truth-conveying agencies which personally reach every prospective Truth-seeker.

Dark clouds suggest a very heavy and damaging rain that frightens the beholders. Conversely, bright clouds suggest a gentle rain, one which descends lightly in such a way that the ground can absorb all of it. It does not waste itself. Literally speaking, dark clouds would represent publications that are too voluminous for one to welcome or to comprehend. But bright clouds must stand for small, easily comprehended publications of "meat in due season," that comes in portions which the recipient of them can easily take in, digest, and assimilate.

Then, too, this "latter rain" must fall as freely and as without cost to the recipients as does rain itself fall. "More than one thousand," attests Inspiration, "will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."--"Review and Herald," Nov. 10, 1885.

Accordingly, along with the world's dark clouds that now hover over those who are pessimistic about the promises of God, there are these bright clouds that hover over those who are optimistic concerning all the promises of God. Yes, we are now living in the time of the "latter rain." This is clearly evidenced by the very fact that the publications, the bright clouds, are even now laden with the subject of the harvest--the gathering of the saints and the destroying of the tares. Indeed, this fact is self-evident.

And so, Brother, Sister, you need not listen to the voice that urges you to hide from this gentle rain. You need not tuck yourself under someone's umbrella. Come out and avail yourself of this much needed shower. It is sent to give you the development which is necessary to fit you for the "barn" (the Kingdom). Delay no longer, lest the angels find you unfit and they cast you into the fire along with the tares.

Verse 2-- "For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because there was no shepherd."

Here is conveyed the thought that the character-building "rain" is coming down because the waiting ones have been listening to "vanity." But in order that we may know the exact truth herein intended for us, let us carefully consider the main words and phrases of this verse of scripture.

First our attention is called to idols that can speak. But rather than speak the truth, they speak vanity. Also brought to our attention are diviners that have seen a lie, and have told false dreams. They try to comfort, but their comfort is in vain.

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Let us now face the realities. There is no need of our any longer making fools of ourselves. Why not now admit that this verse of scripture reveals that all of us at one time or another, either have ourselves been idols, or have been idol worshipers? And then, if we want to be on the Lord's side, we who are of the laity must cease idolizing the ministry, and we who are of the ministry must cease using the Lord's Word to exalt ourselves.

The laity must follow the Lord and His ever-advancing Truth. They must not trust in men, but must depend on the Spirit of Truth to point out the stand which they are to take. They must know the facts for themselves. They must not be "of Paul or Apollos," but of Christ.

The ministers must uplift the Lord and His Truth. They must no longer preach self, or sermons to gain followers to themselves, but preach inspired sermons of truth to gain converts to Christ. They must instruct their congregations to pray for steadily revealed truth, and to readily accept it regardless through whom it comes. The ministers must ever be on guard against allowing themselves to be made idols. This they can do, as I said, by no longer preaching self, but preaching Christ. Only in this way can they avoid becoming everlasting idols laid in tombs, and succeed in becoming servers of meat in due season and everlasting saints in His Kingdom.

This is what Zechariah 10:2 teaches, and this is what we must do if we want to live after the sinners perish. How true, indeed, that there is no real shepherd anywhere, and the people have gone their own way! Let us eliminate this condition by arising to the occasion as the Lord's revealed truth suggests.

Verse 3-- "Mine anger was kindled against the shepherds, and I punished the goats: for the Lord of hosts hath visited His flock the house of Judah, and hath made them as His goodly horse in the battle."

Yes, the Lord is patient and merciful, but He knows when one passes over the limit of His grace. He keeps time and in due season, He gives us our "meat." The "goats," those who are found on His "left" (Matt. 25: 33), will have their reward. Why?--Because the Lord of hosts has visited His people, the house of Judah. He has brought to them "the latter rain," the "meat in due season." He has trained them for His great work.

Verse 4-- "Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together."

The Lord Himself chooses from Judah the "corner" stone (founder), the "nail" (organizer), the "bow" (the Truth, or instrument by which to gain the victory over the enemy), and every "oppressor" (ruler). With these He builds the house of Judah.

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Verse 5-- "And they shall be as mighty men, which tread down their enemies in the mire of the streets in the battle: and they shall fight, because the Lord is with them, and the riders on horses shall be confounded."

Those whom the Lord visits will without doubt win in this great spiritual conflict. The victory shall be so complete that even the demons who lead our enemies in the conflict, will themselves be confounded.

Verse 6-- "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them."

The statement "I will strengthen the house of Judah, and I will save the house of Joseph" implies that the house of Judah is saved before the house of Joseph! You see, the former need only be strengthened, while the latter need be saved. Nevertheless both are brought into one place. The Lord extends this favor to both of them because He has mercy upon them and will treat them as though they had never caused Him to cast them out.

Verse 7-- "And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord."

Ephraim's joy shall be as is the effect of wine. The children shall see the joy and the change in their fathers, and as a result they, too, will rejoice in the Lord. Truly "He shall turn the heart of the fathers to the children, and the heart of the children to their fathers." Mal. 4:6.

Verse 8-- "I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased."

The saints shall hear a certain sound, and by it shall the Lord gather them, for He has redeemed them. They shall increase. The gathering of the people will continue. To the "firstfruits" shall be added the second fruits. ITG 1944

Verse 9-- "And I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children, and turn again."

That is, He will multiply them by sending the "firstfruits," those that escape the slain of the Lord, as missionaries among those who have not as yet heard of His fame or seen His glory. These escaped ones shall

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bring all their brethren to the house of the Lord (Isa. 66:16, 19, 20). They with their families shall "turn again" to their homeland.

Verse 10-- "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them."

The elect shall be gathered from everywhere, and shall spread as far as the land of Gilead and Lebanon. But even then the place shall be too small for the multitude.

Verse 11-- "And He shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away."

That is to say, in the strength of the Lord, the Great Image is smitten in the feet. The reign of sin is brought to an end.

Verse 12-- "And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord."

Song: Congregation--"Awake Ye Saints"
Benediction
Piano Postlude

THE PROPHECIES OF ZECHARIAH FOURTEEN

Text of Study By V. T. Houteff
Sabbath, December 14, 1946
Mt. Carmel Chapel
Waco, Texas

Opening Remarks 1 T.G. 19

I shall read from "Mount of Blessings," beginning with the second paragraph of page 172.

M.B., p. 172--"Christ will never abandon the soul for whom He has died. The soul may leave Him, and be overwhelmed with temptation; but Christ can never turn from one for whom He has paid the ransom of His life. Could our spiritual vision be quickened, we should see souls bowed under oppression and burdened with grief, pressed as a cart beneath sheaves, and ready to die in discouragement. We should see angels flying swiftly to aid these tempted ones, who are standing as on the brink of a precipice. The angels from heaven force back the hosts of evil that encompass these souls, and guide them to plant their feet on the sure foundation. The battles waging between the two armies are as real as those fought by the armies of this world, and on the issue of the spiritual conflict destinies depend.

"To us, as to Peter, the word is spoken, 'Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.' Thank God, we are not left alone. He who 'so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,' will not desert us in the battle with the adversary of God and man. 'Behold,' He says, 'I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.'

"Live in contact with the living Christ, and He will hold you firmly by a hand that will never let go. Know and believe the love that God has to us, and you are secure; that love is a fortress impregnable to all the delusions and assaults of Satan. 'The name of the Lord is a strong tower; the righteous runneth into it, and is safe.'"

We should pray for faith to enable us to know that Christ will never turn away from any of us, and that if we follow Him, we will never fail in our undertakings. Also, we should praise Him for making it possible that though we come upon serpents and scorpions, they can not hurt us.

Who will lead us in prayer from this side of the chapel?--
Sister O'Malley, Sister deVille, and I shall offer the closing prayer.

Instrumental Duet: "Casting All Your
Care Upon Jesus"--Cornet--Cecil Hel-
man; Saxophone--Oliver Hermanson;
Piano accompaniment--Sopha Hermanson

* * *

This afternoon we shall study

ZECHARIAH FOURTEEN.

Zech. 14:1--"Behold, the day of the
Lord cometh, and thy spoil shall be
divided in the midst of thee."

As you know, the subject con-
tained in this chapter begins in chap-
ter twelve. To ascertain who is
meant by the pronoun "thee" in this
verse, we must go back to chapter
thirteen. There we find that "thee"
refers to Jerusalem. It is the spoil
of Jerusalem, therefore, that shall
be divided in the midst of her.

Verse 2--"For I will gather all na-
tions against Jerusalem to battle;
and the city shall be taken, and the
houses rifled, and the women ra-
vished; and half of the city shall
go forth into captivity, and the
residue of the people shall not be
cut off from the city."

In view of the fact that Jerusa-
lem is to be protected by a wall of
fire (Zech. 2:5) while the house of
Judah reigns there, it is definite,
★ then, that the battle here described
must be fought before the house of Ju-
dah is established. In that battle
the nations will defeat the rulers of
the Promised Land. Then it is that
the house of Judah becomes a ruling
body.

In besieging the city, the
warring nations will rifle the houses
and ravish the women. Not all the in-
habitants, however, will go into cap-
tivity. Evidently, those who are not
cut off from the city, will become a
part of the house of Judah.

Verses 3, 4--"Then shall the Lord go
forth, and fight against those na-
tions, as when He fought in the
day of battle. And His feet shall
stand in that day upon the mount
of Olives, which is before Jeru-
salem on the east, and the mount
of Olives shall cleave in the
midst thereof toward the east and
toward the west, and there shall
be a very great valley; and half of
the mountain shall remove toward the
north, and half of it toward the
south."

At the time Jerusalem that now
is, falls, and the Lord's feet de-
scend upon mount of Olives and there
make a very great valley (remove the
obstacles and hindrances, and thus
prepare the land for the returning of
His people), the prophecy of Zechariah
10:8--that the Lord shall "hiss" for
His people--will thereby have met its
fulfilment. When this shall have
taken place, the house of Judah will be
reestablished.

Verse 5--"And ye shall flee to the
valley of the mountains; for the
valley of the mountains shall reach
unto Azal: yea, ye shall flee, like
as ye fled from before the earth-
quake in the days of Uzziah king of
Judah: and the Lord my God shall
come, and all the saints with thee."

Having thus opened the way for
the reestablishment of the house of
Judah, His people, being beforehand
informed in present Truth, will flee
to the valley, to where the Lord's
feet stand. They will flee there as
quickly as if they were fleeing from
an earthquake; and all the saints shall
follow after them.

"In that day, saith the Lord, I
will smite every horse with astonish-
ment, and his rider with madness: and
I will open mine eyes upon the house
of Judah, and will smite every horse
of the people with blindness." Zech.

12:4. That is, because they shall be unable to see their way ahead, the armies shall be astonished and the generals shall be like mad men. At the same time the Lord brings this to pass, He also protects the house of Judah.

"In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem." Zech 12:6.

When the Lord smites the armies of the nations, He also makes the rulers of Judah like an hearth of fire among the wood. Thus shall they devour all the heathen round about, and thus shall Jerusalem be inhabited safely by God's own people. *with the ever lasting Gospel 1-TG 19 p 5*

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44.

Verses 6,7--"And it shall come to pass in that day, that the light shall not be clear, nor dark. But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."

These verses imply that heretofore varying conditions, "clear" and "dark," have obtained, but that it shall be so no longer.

For the word "clear," the marginal note gives "precious," and for

the word "dark", it gives "thickness." That is, the light is not to be alternately sparing and abundant, thick and thin, light and dark. Instead, it shall be steady and constant. The scripture, of course, is speaking of spiritual light--the Light of Truth, knowledge from God.

For example, in the days before Christ's first advent, there was darkness. Then His presence gave light for a time, after which followed the dark ages of religion. Later, through the Reformation, light again began to shine. More light shone in the proclamation of the First, Second, and Third Angel's messages in their first, or indirect, application at the beginning of the nineteenth century.

At this time, through the prophet Zechariah, the Lord promises constant and adequate light.

Verse 8--"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."

The "living waters" must represent living knowledge. Those who drink, so to speak, of this knowledge shall never die, but shall live forever. The "mountains" on the north and on the south cause the "waters" to run only east and west from Jerusalem. Thus shall it be as long as there is ~~summer~~ and winter.

Therefore, Jerusalem, the place where the feet of the Lord shall stand, will become the great international and spiritual divide for the everlasting gospel. From the Jerusalem in the valley of the mountains will the angel proclaim with a loud voice, "Fear God, and give glory to Him; for the hour of His Judgment is come: and worship Him

that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:7. "Come out of her [Babylon], My people," shall He declare, "that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Thus shall the earth be "lightened" with the glory of the angel, and thus shall the saints be gathered from the four corners of the earth.

Then it shall come to pass that "many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth of Zion, and the Word of the Lord from Jerusalem." Mic. 4:2.

Verse 9--"And the Lord shall be king over all the earth: in that day shall there be one Lord, and His name one."

The Lord reigns first over Jerusalem and finally over the whole earth.

Verses 10,11--"All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the

place from the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited."

These verses need no comment, save that the old popular idea of the establishment of the Kingdom, is not God's idea. We had better take His ideas, and forgo ours.

Inasmuch as time will not permit us to cover this entire chapter today, we shall, if the Lord wills, leave the remaining verses for next week.

Benediction

Piano Postlude

* * *

Note: As a Christian service, this timely series of prophetic treatises, "meat in due season," is sent to anyone, merely for the asking.

Notice

Those wishing the 1947 Certificate of Fellowship, may now send for the renewal blank.

THE PROPHECIES OF ZECHARIAH FOURTEEN
(Cont'd.)

Text of Presentation By V. T. Houteff
Sabbath, December 21, 1946
Mt. Carmel Chapel
Waco, Texas

Opening Remarks and Prayer

I shall read from Mount of Blessings, page 174, beginning with the first paragraph. The title of this reading is, "Thine is the kingdom, and the power, and the glory."

M.B., p. 174--"The last like the first sentence of the Lord's prayer, points to our Father as above all power and authority and every name that is named. The Saviour beheld the years that stretched out before His disciples, not, as they had dreamed, lying in the sunshine of worldly prosperity and honor, but dark with the tempests of human hatred and Satanic wrath. Amid national strife and ruin, the steps of the disciples would be beset with perils, and often their hearts would be oppressed by fear. They were to see Jerusalem a desolation, the temple swept away, its worship forever ended, and Israel scattered to all lands, like wrecks on a desert shore. Jesus said: 'Ye shall hear of wars and rumors of wars.' 'Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes; in diverse places. All these are the beginning of sorrows.' Yet Christ's followers were not to fear that their hope was lost, or that God had forsaken the earth. The power and the glory belong unto Him whose great purposes would still move on unthwarted toward their consummation. In the prayer that breathes their daily wants, the disciples of Christ were directed to look above all the power and dominion of evil, unto the Lord their God, whose kingdom ruleth over all, and who is their Father and everlasting Friend.

★ "The ruin of Jerusalem was a symbol of the final ruin that shall overwhelm the world. The prophecies that received a partial fulfilment in the overthrow of Jerusalem have a more direct application to the last days. We are now standing on the threshold of great and solemn events. A crisis is before us, such as the world has never witnessed. And sweetly to us, as to the first disciples, comes the assurance that God's kingdom ruleth over all. The programme of coming events is in the hands of our Maker. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. The divine Instructor is saying to every agent in the accomplishment of His plans, as He said to Cyrus, 'I girded thee, though thou hast not known Me.'"

The disciples expected Jerusalem to become the capital of God's great kingdom. But contrary to their expectations, Jesus proclaimed that Jerusalem would become a desolation, and the temple a ruin! Thus again and again we are led to see that we finite beings never know God's plans. Indeed, we need His Spirit to lead us on and on, and to point out the right way at every turn as we journey onward to the Kingdom.

Let us now kneel and pray that the knowledge of these truths will make us all that we ought to be. I shall ask Sister Vanoy Smith to lead in prayer, and Brother Oliver Hermanson to follow; I shall close.

T.G. 20 ZECHARIAH FOURTEEN (Cont'd)

1 T.G. 19 p. 5 Last Sabbath we concluded our study with verse eleven, and now in order to connect today's study with last Sabbath's, we shall briefly review the events concerning Jerusalem, as predicted in the first eleven verses of this chapter.

The first prediction is a war against Jerusalem in which all nations shall be involved. In that war a part of the people in Jerusalem will go into captivity, but the rest will remain in the city. Moreover, in that day the Lord's feet will stand on the Mount of Olives, and the mountain shall cleave toward the east and toward the west, making a great valley. Then to this valley of the mountains, to the place where the Lord's feet stand, the people of God shall flee as hastily as does one when fleeing from an earthquake. Jerusalem shall be reinhabited. Evidently those who are not cut off but who are left in Jerusalem in the day of battle, are the faithful ones who were living in the city, and those who flee to the valley are faithful ones who gather into Jerusalem from elsewhere. Jerusalem then shall become the great gathering place for God's people.

These are some of the things revealed in our last Sabbath's study of the first part of chapter 14. These events, as any Bible student should readily see, are pre-millennial, for the people do not descend

into the valley, but they flee to it. Now let us continue with the twelfth verse.

Verse 12--"And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth."

We were told in a previous verse that the Lord is to fight all who fight against Jerusalem. And now in this verse we are told what means the Lord will employ in that warfare. He is not to use man-made weapons, but instead He sends this horrible plague as their punishment.

Verse 13--"And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour."

Besides the plague, there shall be a great tumult--a confusion and excitement that will turn every man against his neighbour. Thus shall the Lord defeat them.

Verse 14--"And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be

gathered together, gold, and silver, and apparel, in great abundance."

During this conflict of the nations, the Kingdom of Judah will be restored. She also shall fight at Jerusalem, and shall gather to herself the wealth of the heathen.

Verse 15--"And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague."

The plague, then, shall be not only among men, but shall also be among the beasts that are found in the tents of the heathen.

Verse 16--"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles."

This sentence of Scripture emphatically implies that all who at that decisive time (refuse) to be converted to the Lord, shall perish; only those who worship the Lord at Jerusalem on the feast of tabernacles, will be spared.

Verse 17--"And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain."

All who do not then worship the King, the Lord of hosts, will have "no rain." It will be withheld from them in order that they may fully realize their mistake. Moreover, not only those who shall fight against Jerusalem, but even all the families of the earth, shall be thus sifted as wheat.

Verse 18--"And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles."

If the drought fails to awaken them, then the plague will finally take them. Thus all who have not heard the Three Angels' Messages will be given opportunity to hear them. ★

Now we see that this event (the Lord's standing on the mount and the saints' fleeing to the valley) is not only pre-millennial, but even pre-probationary; that it is the re-establishment of the house of Judah; that it lightens the earth with the glory of the angel (Rev. 18:1); that it brings the world to its end; and that the end of the world in this instance is the end of the unrepentant wicked.

Verse 19--"This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles."

Again we see that our preconception of the final work of the gospel and of the means by which the world will be brought to its end, is shattered as are all human theories, practices, and ideas. No, the Lord will not drop upon the world like a bolt from the sky. He will first magnify His Word, His power, and His righteousness--He is also to have, as it were, an ark of safety into which He will gather His people and shield them. ★ These facts, we see, are vividly borne out in this prophecy.

Verse 20--"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar."

Bells on horses serve no other purpose than to help their masters locate them. Thus it will be that only those servants whose "bells" sound "Holiness unto the Lord" will the Lord recognize as His. The pots into which the offerings of the Lord are put, are to be like the bowls before His altar.

Verse 21--"Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."

People have brought and still do bring an offering in almost anything, clean or unclean; but at that time the offering they bring will in itself be clean, and the container of the offering will, as shown in verse 20, be like the bowls before the altar, acceptable unto the Lord. In that day the heathen, the unconverted, shall be excluded from the house of the Lord.

It must be that we are on the verge of witnessing the fulfillment of these prophecies else the scroll would not have been unrolled so far as to disclose these prophecies as they are seen today,--certainly not, if the Spirit of Truth alone leads into all Truth, and if the Lord gives

"meat in due season." It must be that as soon as these good tidings of peace reach those who are the candidates for the "firstfruits" of the house of Judah, as soon as they perform their vows and realize that the wicked will no more pass through them, see that "he is utterly cut off" (Nah. 1:15), just that soon these promises that were made and sealed centuries ago, and unsealed now, will be fulfilled.

In view of this, let us wholeheartedly do God's bidding and act out our faith in His never-failing Word.

(Zechariah 14, as you see, briefly states the final work of God both for the saints and for the sinners--for the kingdom of Judah and for the world. We must not, however, conclude that Zechariah tells everything that is to take place. His predictions, as the predictions of any of the prophets, in themselves are incomplete. It takes all of the prophets as a unit to tell the whole truth. Other prophecies and events are therefore chronologically sandwiched in Zechariah's prophecies. Moreover, according to the Spirit of Prophecy, verse 4 of chapter 14 has an indirect application: That is, in the end of the millennium the Lord's feet will again stand on the Mount of Olives.)

THE CHURCH ENTERING INTO AND IN THE HARVEST PERIOD

Text of Sermon by V. T. Houteff
Sabbath, December 28, 1946
Mt. Carmel Chapel
Waco, Texas

Opening Remarks and Prayer

I shall read from *Mount of Blessings*, page 175, the last paragraph.

M. B., p. 175—In the vision of the prophet Ezekiel, there was the appearance of a hand beneath the wings of the cherubim. This is to teach His servants that it is divine power which gives them success. Those whom God employs as His messengers are not to feel that His work is dependent upon them. Finite beings are not left to carry this burden of responsibility. He who slumbers not, who is continually at work for the accomplishment of His designs, will carry forward His own work. He will thwart the purposes of wicked men, and will bring to confusion the counsels of those who plot mischief against His people. He who is the King, the Lord of hosts, sitteth between the cherubim, and amid the strife and tumult of nations He guards His children still. He who ruleth in the heavens is our Saviour. He measures every trial, He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of wrath shall strike through the hearts of His enemies, His people will be safe in His hands.

What shall we now pray for?—I think we should pray to know that God, not man, is at the head of the work; to know that no man of himself can advance or thwart God's work; that only God Himself can do either; that we need not feel God's work is dependent upon us; and to know that if we ever remember this, we shall have a closer walk with God. This, I believe, is what we ought to pray for.

I shall ask Sister Green to lead us in a word of prayer, and Sister Hogan to follow, please. I shall close.

* * *

The Church Entering Into and In The Harvest Period

No matter how great and how effective a revival and reformation even God Himself may launch in His church, the Scriptures make it plain that both the sinners and the saints will be in the church until the harvest. No one need brag that the members of his church are all saints, that they are all of one accord. If they really are of one accord, then for a certainty that church is not the church of which Christ speaks in His Word. If anything is plain in the Bible, this one thing is. Now let us turn to the thirteenth chapter of Matthew.

Matt. 13:24, 25—Another parable put He forth unto them, saying, The kingdom of

heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way.

The reason given for the tares' being among the wheat is that "men slept." In other words, if man had kept awake, the Enemy would not have sown the tares. Now, to find what it means for the preachers to be awake, and what it means for the laity to be awake, we shall read from the third chapter of Matthew.

Matt. 3:5, 6—Then went out to him Jerusalem, and all Judaea, and all the region round

about Jordan, and were baptized of him in Jordan, confessing their sins.

This scripture makes plain that John baptized many, and that those whom he baptized were those who confessed their sins.

1-21-4 only
Verses 7, 8—But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance.

Though these were the popular groups of their day, John not only refused to baptize them, but he plainly and politely gave them to understand that baptism is not something with which to cover sins, but something with which to wash them away, and that he was not in the business of making hypocrites. The Pharisees and the Sadducees then went away with full knowledge that the great preacher of the day was not taken up with their popularity, much less with their pedigree. John left no doubt in their minds that God did not have need of them, but that they had need of Him. In view of John's firmness of purpose, and the fact that the Lord said no greater prophet than he had ever risen, we know that John must have been wide awake—just as all preachers should be.

Job 13:15—Though He slay me, yet will I trust in Him: but I will maintain mine own ways before Him.

We as members of the church should be as awake as was Job. 3:15

1-21-7
Now as to the varieties of tares among the wheat, let us begin with reading

Matt. 25:14-30—For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one He gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.

Then he that had received the five talents went and traded with the same, and made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money.

After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things; I will make thee ruler over many things: enter thou into the joy of thy lord.

He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.

Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth.

From this parable we see that when a servant of God falls asleep, Satan comes along and sows seeds of idleness in his heart so as to cause him to be cast out with the tares. At the commencement of the harvest, therefore, this class of tares is the first to appear as such. It is high time to learn that religion is not an opiate. We shall now read *Super*

Matt. 22:9-12—Go ye therefore into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and

the wedding was furnished with guests.

And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.

Though God's servants may do their work right, nevertheless some of the guests, as represented in these verses, fail to put on the wedding garment. A garment, you know, is something to put on the outside of the body. Thus the garment must denote one's common daily deportment. So it is that those who fail to put on the wedding garment, are those who fail to put the righteousness of Christ into their daily lives. They fail to cultivate Christian characters.

The fact that the man in the parable was speechless to answer the question, "Friend, how camest thou in hither not having a wedding garment?" shows that he was guilty of neglect, not of ignorance! He was without excuse and he knew it. This class is also cast out with the tares.

Let us go back to

Matt. 25:1-5— Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept.

Again we see that the church membership is divided into two classes, the wise and the foolish. The wise take no chances; they fill their lamps with oil, and their vessels, too. The foolish, though, see no need for the extra oil; they are satisfied with what they already have in their lamps.

The oil, a substance which gives light to one's path, obviously is figurative of prophetic truth, truth that enlightens the heart by unveiling the future. Concretely speaking, the lamp filled with oil must denote the individual's capacity to take in truth, truth that meets his needs only for the time then present. The extra oil in the vessels must therefore represent additional truth that takes up where the old truth

leaves off. In other words, the oil in the lamps and the oil in the vessels represent different revealed truths, one following the other. Obviously, oil that has been consumed, represents past truth; and whereas the oil in the lamps represents present light, the oil in the vessels represents future light to shine on our pathway.

The foolish virgins, therefore, were satisfied with the truth they had acquired while joining the church, and they were neither expecting nor accepting more,—at least not until after the necessity for it became imperative. Then they finally got the oil, but it did them no good, for they were too late getting it.

These were left out with the tares only because they let the Devil sow in their hearts seeds of foolishness, seeds of contentment with the initial truths by which they joined the church; thus they mistakenly felt no need of additional light from the Lord. But when prophecy began to fulfil itself beyond their scope of Divinely revealed knowledge, and as they saw the events of the gospel shaping themselves contrary to their expectations, they became alarmed and confused, and saw themselves in darkness. The lesson is unmistakable: We must not be in that class which feel "rich and increased with goods and in need of nothing" if we expect to get to the "door" on time.

There is still another class of church members who in a different way join the tares. This we shall see from

1-21-9

Matt. 25:31-46—When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.

Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me.

Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in: naked, and ye clothed Me not: sick, and in prison, and ye visited Me not.

Then shall they also answer Him, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to Me. And these shall go away into everlasting punishment: but the righteous into life eternal.

This foolish class of professed believers are to be punished as tares only because they are all for self and none for others. Now back to Matthew 13.

Matt. 13:44-46—Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.

These verses imply that those who do not care to invest everything they possess to obtain the kingdom, are to be cast out with the tares.

1-21-11

Verses 47, 48—Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat

down, and gathered the good into vessels, but cast the bad away.

A net cast into the sea naturally catches good and bad, small and large, fish. But fish, like all other living creatures, move in colonies, each specie with its kind, and so each time the net is cast, it catches families of fish. Thus in the parable of the net is pointed out the truth that the gospel in many instances naturally brings in families and relatives all in one catch. In other words, when parents accept the gospel of Christ, along with them are often brought the children, and even relatives and friends.

The bad fish represent those who, with no real conviction and conversion of their own, join the church only through emotion and through the influence of others. So it is that those who never wholeheartedly and zealously take hold of the principles of Christ are to be cast out to perish with the tares. All who give the Devil a chance to sow devilish seed in their hearts are thus cheated of eternal life; they instead get eternal punishment, the punishment of eternal death.

True enough, the Spirit of God causes people to become one thing, and the Spirit of Satan causes them to become another thing. But this difference is discernible only as the harvest time approaches.

From these simple parables we see that Satan raises tares in the church but he never takes them out of the church. Why?—Let us find the answer in Revelation 12.

1-24-13

Rev. 12:13—And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

When the Devil saw that he was no longer permitted entrance into Heaven, he went to persecute the church after she brought forth "the man child," Christ. The dragon, therefore, persecuted the church in her Christian period.

Verse 14—And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Due to the persecution, the church was

given the means by which to take her flight from the promised land (the vineyard) into the land of the Gentiles (the wilderness).

Verse 15--And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

At the beginning, the serpent persecuted the church, but as he saw that the church still grew and prospered, he reversed his tactics, and began instead to persecute the Pagans who would not join the church. Thus he attempted to paganize the church with a flood of Pagans.

Verse 16--And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

1-21-14 Thus is this kind of tares cut off.

So far we have seen that all the undesirable of the Lord shall be destroyed. As tares they are burned; as unprofitable workers they are cast into outer darkness to weep and gnash their teeth; as unfit guests for the wedding they are bound hand and foot and cast out into outer darkness there to gnash their teeth; as foolish virgins they are refused entrance; as selfish persons they are sent into everlasting punishment; as the dragon's flood, they are swallowed by the earth. But the actual thing that happens to them all in common, is fully described in Ezekiel's prophecy, chapter 9. Let us turn to it.

Ezek. 9:1-11--He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brasen altar.

And the glory of the God of Israel was gone up from the cherub, whereupon he was, to the threshold of the house. And he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the

city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.

And to the others he said in mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity: Slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at My sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city.

And it came to pass, while they were slaying them, and I was left, that I fell upon my face, and cried, and said, Ah Lord God! wilt Thou destroy all the residue of Israel in Thy pouring out of Thy fury upon Jerusalem?

Then said He unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness: for they say, The Lord hath forsaken the earth, and the Lord seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head. And, behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me.

Here we see a prophetic promise to purify Jerusalem, Judah and Israel. These terms, you know, cannot be applied to anything but the church, the place where everyone should sigh and cry against abominations. Those who do not sigh and cry are to be left without the mark, and then the angels who have charge of the church shall smite every one of them—"old and young, both maids and little children, and women"—only those who have the mark shall be left. Thus there is to be a clean riddance of every sort of tare, just as anciently there was a clean riddance of all the firstborn in the households that failed to paint the doorpost with the sacrificial blood on the evening of the Passover in the land of Egypt. Thus shall it be at the commencement of the harvest, in the purification of the church: The angels shall smite everyone who fosters the abominations "in the

midst thereof.

When is this thorough purging to take place?—For the answer let us turn to Zephaniah, chapter 1.

Zeph. 1:2, 3—I will utterly consume all things from off the land, saith the Lord. I will consume the fowls of the heaven, and the fishes of the sea, and the stumblingblocks with the wicked; and I will cut off man from off the land, saith the Lord.

Here is a promise that the Lord is to thoroughly cleanse the land, and I am sure none of you will say that these prophecies or the prophecy of Ezekiel have ever been fulfilled.

Verses 4, 5—I will also stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the Chemarims with the priests; and them that worship the host of heaven upon the house-tops; and them that worship and that swear by the Lord, and that swear by Malcham.

Not only the land but the people that are to make up the house of Judah, are to be cleansed. There is to be a clean land and a clean people as well.

Verse 6—And them that are turned back from the Lord; and those that have not sought the Lord, nor enquired for Him.

The backslider and the indifferent who see no need of God, are to perish along with the rest of the tares.

Verse 7—Hold thy peace at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, He hath bid His guests.

This is the long expected day of the Lord. The conditions in the world and the conditions in the church are now such that we already feel the day of the Lord coming.

Verse 8—And it shall come to pass in the day of the Lord's sacrifice, that I will punish the princes, and the king's children, and all such as are clothed with strange apparel.

Indeed, all, whether high or low, who have not the wedding garment and who do not

dress as respectable Christians, shall bear the punishment.

Verses 9-11—In the same day also will I punish all those that leap on the threshold, which fill their masters' houses with violence and deceit. And it shall come to pass in that day, saith the Lord, that there shall be the noise of a cry from the fish gate, and an howling from the second, and a great crashing from the hills. Howl, ye inhabitants of Maktesh, for all the merchant people are cut down; all they that bear silver are cut off.

The great crashing shall be from both the fish gates and from the hills—from land and from sea. Both the servants that bring violence and deceit upon their masters' houses, and the masters themselves, shall be punished. The rich shall be cut off.

Verse 12—And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will He do evil.

At the time labor and capital are in a clash, then it is that Jerusalem (the church) shall be searched as it were with candles. Consequently the men that have settled in their houses, that neither expect nor intend to move to Jerusalem, that think the Lord has forsaken the earth, shall have their punishment.

1-21-18

Verses 13, 14—Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses, but not inhabit them, and they shall plant vineyards, but not drink the wine thereof. The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly.

Not only can we behold and feel the day of the Lord approaching, but we can now actually hear its Voice.

Verses 15, 16—That day is a day of wrath, a day of trouble and distress, a day of waste-ness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness. A day of the trumpet and alarm against the fenced cities, and against the high

towers.

The time of the day of the Lord is pointed out by the following conditions: wrath, trouble, distress, wasteness, desolation, darkness, and gloominess—a day of fear against the fortified cities and against the high towers. Surely, Brother, Sister, even a deaf man can hear the Voice of the day of the Lord. What a solemn time we are living in, and what a pity that while the nations are blindly working to invent a remedy of their own with which to cure all these ailments, the leading brethren of the church are saying, "We have need of nothing," although their lamps are growing dim, and their vessels are empty.

Verses 17, 18—*And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of His jealousy: for He shall make even a speedy riddance of all them that dwell in the land.*

Distress is brought upon the nations in fulfilment of prophecy in order to awaken sinners to the fact that they need God's remedy. It is now up to them to accept it. He alone has the remedy; gold and silver will not deliver them.

Let me ask you a few simple questions: Whenever did you read in history that labor leaped on the threshold of their master's houses with violence and deceit as it does today? Did this ever take place before our time? No, never? Tell me whether you know of any merchants or capitalists (verse 11) that were cut down and cut off before our time? Is not Communism only a recent thing? Do you know of any time other than today, in which there were "wrath," "trouble," "distress," "wasteness," "desolation," "darkness" and "gloominess,"—a time in which no one knows what to do to avert disaster? Do you know of a time when there has been so much fear as today even against the fortified cities and the high towers?—No, there has never been the like, so far as I know. The world's condition of today is the only condition that meets the challenge of this prophecy. If this be true, then this is the day

in which the Lord is to search Jerusalem with candles. This is the day in which He is to cleanse His people from sin and sinners.

Should we not now consider ourselves the most fortunate people in the world for knowing these things beforehand? Shall we not be thankful for knowing that we have come to the time of the Harvest, and for being given the opportunity to make ready for it? We are not left in darkness. We are now plainly shown that our day is the closing hours of the pre-harvest period, that the harvest will soon begin.

1-21-20

Rev. 18:1—*And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.*

The fulfilment of this scripture is what we call the Loud Cry of the Third Angel's Message. But note that the whole earth is lightened with his glory. Let us now take notice of what happens after the three angels' messages permeate the earth, after the earth is thus lightened.

Verse 2—*And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.*

Ah! after the earth is lightened, then it is that Babylon falls. Plainly, then, Babylon has not really fallen as yet. This we know because the greater part of the earth is still in darkness and, moreover, as revealed in Revelation 17, the real formation of Babylon is yet future. TR 12

Verses 3, 4—*For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

This Voice from heaven comes to God's people after the earth is lightened with the Loud Cry of the angel. The burden of the Voice is that God's people come out of Babylon so that they be not partakers of her sins, and receive not of her plagues. If on

if this account they must come out of Babylon, then it must be that the place into which they are called is free from sin and from the danger of the plagues. And where could that be but in the purified land and church of God, where there is no more sin and no more sinners to endanger the holy state of God's people? How vain, indeed, would it be if the people were called from one place of sin and brought into another! As clear as crystal it is seen that the purification takes place before the Loud Cry of the Third Angel's Message, before God's people are called out of Babylon.

"The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a

part in proclaiming it when it shall have swelled into the loud cry."—*Review & Herald*, No. 19, 1908.

Most Christians know that there are two classes in the church, wheat and tares; but few, if any, seem to care. We, as reformers, though, especially since we have been given this great light on the subject, cannot afford to be indifferent. We may now intelligently choose to be "wheat." If, after knowing this truth, some choose to be of the "tares" they, of course, will have gained one thing—they will not be surprised when they land in hell. Let us not be fooled.

We shall now have a song, and after the singing, Brother Clark who is visiting us today, will offer the benediction.

BEHIND THE SCENES OF WORLD WAR II.

Text of Address by V. T. Houteff,
Minister of D. Seventh-day Adventists
Sabbath, January 18, 1947
Mt. Carmel Chapel
Waco, Texas

1 T.G. 24, 10
1 T.G. 3 p 13

Opening Remarks and Prayer

I shall read from *Mount of Blessing*, beginning with the second paragraph of page 181.

M.B., p. 181--The sin that leads to the most unhappy results is the cold, critical, unforgiving spirit that characterizes Phariseeism. When the religious experience is devoid of love, Jesus is not there; the sunshine of his presence is not there. No busy activity or Christless zeal can supply the lack. There may be a wonderful keenness of perception to discover the defects of others, but to every one who indulges this spirit, Jesus says, 'Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.' He who is guilty of wrong, is the first to suspect wrong. By condemning another he is trying to conceal or excuse the evil of his own heart. It was through sin that men gained the knowledge of evil; no sooner had the first pair sinned than they began to accuse each other; and this is what human nature will inevitably do, when uncontrolled by the grace of Christ.

When men indulge this accusing spirit, they are not satisfied with pointing out what they suppose to be a defect in their brother. If milder means fail of making him do what they think ought to be done, they will resort to compulsion. Just as for as lies in their power, they will force men to comply with their ideas of what is right. This is what the Jews did in the days of Christ, and what the church has done ever since, whenever she has lost the grace of Christ. Finding herself destitute of the power of love, she has reached out for the strong arm of the state to enforce her dogmas and execute her decrees. Here is the secret of all religious laws that have ever been enacted, and the secret of all persecution, from the days of Abel to our own time. *

Now for what are we in need of praying?--That we cease criticizing others and thus get closer to Christ and receive of His grace. Never yet have I seen a father or a mother criticize his or her children. When parents hear others criticizing their offspring, then the critics get into trouble. But those same defendants of their own sons and daughters, often criticize others with the idea that they do it for the good of the ones they criticize. If it actually does do a person good to be criticized to others, then pray tell me why the critics do not give their children some of the same good medicine?

Let us pray for the grace of Christ to enable us to treat others as we would have them treat us, rather than keep ourselves in sin by finding fault with other people's practice of religion.

* * *

NAHUM'S PROPHECY

This afternoon we are to study the book of Nahum. The burden of this entire book, three chapters in all, is concerning two separate people. To ascertain who these people are, we shall begin with chapter 1, verse 1, and chapter 3, verse 13.

Nah. 1:1; 3:13--*The burden of Nineveh. The book of the vision of Nahum the Elkoshite. Thy shepherds slumber, O king of Assyria: thy nobles shall dwell in the dust: thy people is scattered upon the mountains, and no man gathereth them.*

Plainly, Assyria with her capital city Nineveh are the one people.

Now to find who the other people are, we shall read from chapter 1, verses 12, 13, and 15 (omitting that part of the verses which pertain to Assyria).

Nah. 1:12, 13, 15--*Thus saith the Lord: Though I have afflicted thee, I will afflict thee no more. For now will I break his yoke from off thee, and will burst thy bonds in sunder... Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows, for the wicked shall no more pass through thee, he is utterly cut off.*

The people whom God has afflicted--by their dispersion--and whom He promises to afflict no more, to break the Assyrian yoke from off their shoulders, are His people, those of His church. They, then, are the other people,

The title of God's people, you note, is "Judah." They are counselled to behold the messenger of God who at the fulfilment of this prophecy brings to them good tidings, tidings of peace--the message of the kingdom of peace. The Lord counsels them to be honest with God, honest in their profession of faith. She is assured that the wicked shall no longer be found in her midst, that they will be removed by destruction. Thus are the wicked "raptured" away.

So it is that while Nahum predicts liberation and peace for God's faithful people, he predicts disaster for Assyria and for the wicked in the church.

Three verses of chapter 2 will suffice

to show the fate of Assyria.

Nah. 2:6, 10, 13--*The gates of the rivers shall be opened, and the palace shall be dissolved. She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.... Behold I am against thee, saith the Lord of hosts, and I will burn her chariots in the smoke, and the sword shall devour thy young lions, and I will cut off thy prey from the earth, and the voice of thy messengers shall no more be heard.*

Here the prophet predicts that Assyria's capital city will be emptied, and her palace dissolved. Clearly, then, the kingdom of Judah is set up in time of war and turmoil. What additional signs will mark the time.-- Let us read from chapter two:

Nah. 2:3, 4--*The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall justle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings.*

Since 2-24-13

Obviously this prophecy meets its fulfilment in the day when the chariots are with "flaming torches;" when they run like lightning; when they justle one against another in the highways and in the broadways. That is the time concerning which the prophet was directed to write. And what other period can that be but the one in which we are living?-- the period in which vehicular traffic is geared to unprecedented speed, in which everything on wheels justles one against another, both in city and in countryside. Now, in view of the fact that we are living in such a period as described by Nahum, together with the fact that the preparations for Nahum's war are made during a time of such lightning-like travel, the truth clearly stands out that Nahum's prophecy is to meet its fulfilment in our day, and that the "Assyria" of this prophecy, therefore, is not ancient Assyria, but another power that exists "in the time of the end." Dan. 12:9, 10.

Moreover, since God's people are by the fall of Assyria to be liberated, and since

Text of Address by V. T. Houteff

from then on the wicked will no longer pass through their midst, the truth is clinched that all these things which Nahum predicts, come to pass in the time of the purification of the church.

Nah. 2:1--*He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong. fortify thy power mightily.*

We plainly see that the one who dashes in pieces and who comes before Assyria's face, is the one who makes his war preparations while the chariots are with flaming torches (with bright headlights), and while they run like lightning, as it were. The war activities of "he that dasheth in pieces" compels Assyria to fortify her power mightily. Yes, the war started by this warrior is a war which begins the fall of Assyria.

1-24-14

As it may be interesting to know what happens to the one who dashes in pieces, after Assyria prepares herself mightily, let us read--

Nah. 2:5--*he shall recount his worthies they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared.*

His worthies (his generals) stumble in their walk; that is, they make a mistake as they march on in hope of victory. In view of their disastrous blunder, and the fact that "he that dasheth in pieces" is mentioned no more in Nahum's book, it is evident that he loses the war. Nevertheless, according to the verses that follow in the chapters of Nahum, the fall of Assyria is certain; the one that dasheth in pieces only starts Assyria's downfall.

Now the question arises, If Assyria is to fall, and if the one that starts the war, the "he that dasheth in pieces," is himself to lose out first, then at whose hands is Assyria to fall and be pushed out of the land of Israel? For the answer, let us turn to Isaiah 31, where this same Assyria is brought to view.

Isa. 31:6-8--*Turn ye unto Him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him but he shall flee*

from the sword, and his young men shall be discomfited.

Again we see that Assyria is to fall and to be devoured, but not by the sword of a mean man.

Now the fact that God's people are admonished to turn unto Him against Whom ancient Israel revolted, shows again that Inspiration is speaking to modern Israel, to God's people in the Christian era.

Verse 7--*for in that day every man shall cast away his idols of silver, and his idols of gold, which your own hands have made unto you for a sin*

Obviously the prophet is looking down the stream of time, to a time of a thorough reformation, a time in which only those who forsake every sin and embody truth and righteousness, will be among those who turn to the Lord. None others will then be found in the congregation of the Lord.

Verse 8--*Then shall the Assyrian fall with the sword, not of a mighty man; and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall be discomfited.*

The Assyrian is to fall because of his wickedness, and because God's land must be yielded to the people of God. This will be done only when God's people turn unto Him.

Verse 9--*And he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign, saith the Lord, whose fire is in Zion, and his furnace in Jerusalem.*

All this shall overtake Assyria as soon as God's people possess the land.

What is the Lord's fire in Zion, and His furnace in Jerusalem?—The answer is found in Malachi 3.

Mal. 3:1, 2--*Behold, I will send my messenger, and he shall prepare the way before Me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.*

The prophecy of Isaiah, along with the

prophecy of Malachi, makes the subject very simple: According to these prophecies, the headquarters of the gospel during the judgment of the living, and (while) the first fruits--the servants of God, the 144,000--stand with the Lamb on Mount Sion, shall be in Zion and Jerusalem.

Now, we ask, what is the over-all purpose of Nahum's prophecy? It is to give God's people an understanding of the signs of the times, to make them aware of their duty, and to inform them of the fate of the wicked in their midst. Indeed, Nahum's prophecy clearly identifies God's people of today, and modern Assyria. It shows the liberation of the former and the fate of the latter. It reveals that although the one who begins to bring about the fall of Assyria, himself falls first, yet Assyria eventually falls,

but not by the sword of a mean man, and that by this fall of Assyria is brought about the liberation of God's people--the wicked are destroyed from their midst.

Most important of all, though, Nahum plainly shows that all these things take place in our day, and that the fall of Assyria will take place only after God's people turn fully to Him. A great revival and reformation that is called forth through him who "publisheth peace" (Nah. 1:15), must first take place.

We should, therefore, understand the signs of the times, perform our vows unto God, keep our solemn feasts, and do everything that is necessary in order to be found righteous, ready to escape the doom of the wicked and to march on to the Kingdom.

SUMMARY OF NAHUM'S PROPHECY

(By the Publishers)

1. Two people are brought to view--the church, and a nation comparable to ancient Assyria.
2. God's people, Judah, are counselled to behold the messenger of God, who at the fulfilment of this prophecy brings them good tidings of peace--of the kingdom of peace.
3. The prophecy is fulfilled in the day of unprecedented vehicular speed, the day when chariots with flaming torches jostle one against another in the broad ways--unquestionably in our day.
4. In this day, "he that dasheth in pieces" wars with this modern Assyria. He begins Assyria's downfall.
5. Assyria fortifies her power mightily after her enemy comes before her face.
6. On the march to victory her enemy, "he that dasheth in pieces," makes a mistake, and consequently falls, loses the war.
7. Assyria, nevertheless, later falls, too, but not by the sword of a mighty man, not by the sword of a mean man.
8. The war, the fast-rolling chariots, and a revival and reformation such as the world has never seen, are signs of the fulfilment of Nahum's prophecy.
9. When God's people cast aside all their idols, fully turn to Him, then it is that Assyria falls. Then it is that the wicked are removed from the midst of the people of God, the Assyrian yoke is broken, and the servants of God evidently, the first fruits, the 144,000, stand with the Lamb on Mt. Sion.

(For a detailed study of the book of Nahum, read Tract No. 14, *War News Forecast.*)